LEVEL ONE

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REV. J. S. BROOKENS, A.M., D.D., Editor-Manager

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EDITORIALS:—THE BIBLE AND OTHER SACRED WRITINGS —STOICISM, A FORERUNNER OF CHRISTIANITY—TO WHOM SHALL WE GO?—SOUTHERN DEMOCRATS IN FULL SWAY

HOW DID YOU DIE? (Edmund Vance Cooke)

THE TOLERANCE OF DEMOCRACY

CONTRIBUTORS: GEORGE A. SINGLETON, H. N. ROBINSON, H. R. RHONENEE JANE J. CADDELL

PEARLIE CRAFT DOVE, CHAPLAIN HUNT, H. W. HENNING

YOUR HUMBLE SERVANT begins the second year of this quadrennium as Editor of the oldest Negro Journal in the world fully conscious of many faults during the past four issues.

The A.M.E. Review was born in 1883, almost before the echoing sounds of slavery's cannons had ceased. The Reverend B. T. Tanner, an erudite journalist who later became an outstanding Bishop of our Church has the distinguished honor of having been its first editor.

Other great editors were Rev. L. J. Coppin, later a Bishop; Dr. H. T. Kealing; the Rev. R. C. Ransom, now a Bishop in active service; Rev. J. G. Robinson, editor emeritus; Dr. Howard Gregg, Ph.D., and Dr. Montrose W. Thornton.

Again we dedicated our capacities to this job; a live constructive, critical and synthetic presentation of the current, courageous, spiritual, moral and social idealogies that permeate our ecclesiastical body; that interrelate themselves to the Negro and other minority groups; that concern our welfare nationally and internationally.

The Chirstian religion touches every phase of human existences; the Bible relates itself to the social, moral, political, and economic welfare of all peoples. The A.M.E. Review will strive to be a connecting link between God and man to aid in accomplishing what God desires man to become that this world may be God's world.

We shall strive to correct the glaring fault of a "late Review;" we have been as greatly upset as you have because the Review has always been "late;" we have asked the Bishops for relief. Pray for us.

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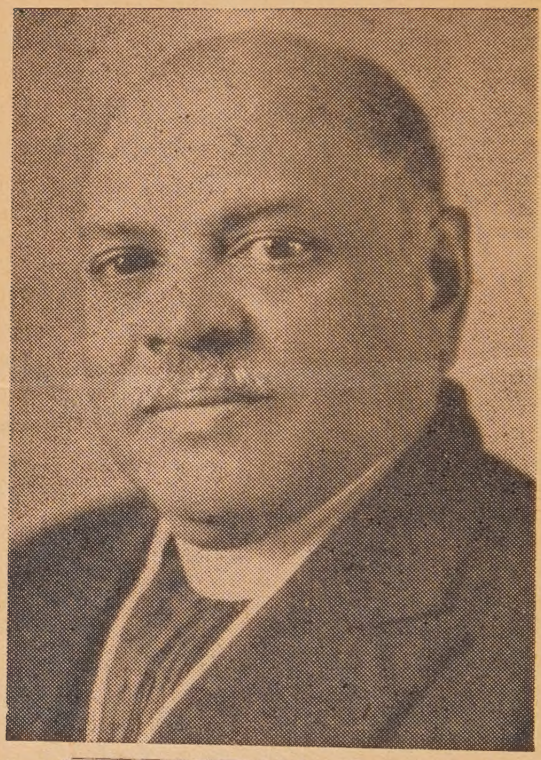

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Editorial

THE BIBLE AND OTHER SACRED BOOKS

At the dawn of civilization the great nations of ancient times had eir sacred writings. At the present time there are many great re-gions, among which are Mohammedanism, Brahmanism, Bud-ism, Confucianism; all of these have their sacred writings.

The Greeks and the Romans possessed no direct sacred writings. lato, Demosthenes and Aristotle, some of the leading Greek moral-ts, are called tragedians. The Romans depended on the Stoic's phi-sophy of life to satisfy their natural religious yearning. The Greeks lled the religious element of life with oracular responses, and mens; they had many gods who were supposed to make their ishes known to their subjects; they included ethical ideas in these mmunications. The moral tone of the Greek and Roman phi-sophers was of the highest standard, comparing favorably with hristian ethics set forth in the Bible. But they contained no God oncept.

It has been only a few years that we have had first hand infor-nation of the Eastern religions; we are indebted to the late Pro-essor Max Muller for our information, as he translated about fifty olumes on all the leading far Eastern religions. They lack a great leal when compared with the Scriptures even in moral tone. It is rofessor Muller's opinion that they are dry, artificial, silly and ven repellent when considered in the light of modern Bible inter-retation. Confucius, one of the greatest Eastern teachers, was ag-nostic; he gave himself wholly to the duties of man, and while especting God, kept aloof from him. Yet, he taught the principle f reciprocity as the panacea for all social ills. The one thing that tands out in all these sacred writings as supreme is the duty of nan to man rather than, if not, an ignoring of man's duty to God.

In Buddhism you approach Nirvana, the perfect state, only through complete giving up of self will and becoming an automa-tom. It held no belief of future existence, just an evaporation. Ethics are the paramount issue in all sacred books outside of the Bible, the chief distinction is not the moral teachings but the God concept. Although the Bible is composed of canonical writings, these canons are not and do not still and stifle the Holy Spirit with-in any man. The Scriptures are subordinate to the Spirit. The figure of Christ and His Spirit are once and for all presented in the Holy Book. The differentiating tone of the Bible from other sacred writ-ings is not that it is the literature of a race, not that they breathe a Godly tone, not that all God's word is Scripture because nature, conscience and history have also been His words but the consum-mate revelation of God through Jesus Christ which is the apex of all sacred writings.

STOICISM, A CHRISTIANITY FORERUNNER

J. S. Brookens

Christianity is a synthetic accumulation of divine importation covering thousands of years. Judaism, although the chief contributor, was, by no means, God's only avenue for the revelation of Himself to man.

He made man, communities, nations, concepts, states of consciousness to fit divine providences throughout the earth; to cope with the many phases of human existences regardless of races creeds or color; evidencing the glaring Truth that the color of a man's skin, his birth place, and his racial identity have nothing to do with capacities to imbibe and impart religious concepts, nor human progress.

Zeno, the founder of Stoicism, was neither Greek nor Roman and yet Stoicism became the outstanding Roman and Grecian philosophy.

All Greek philosophies of world influence go back to Socrates; not the least is Stoicism which gained its name from Stoa Poecile or Painted Porch at Athens in which Zeno, its founder, lectured; he was first drawn to this philosophy through the memorabilia of Zenaphon, whose fundamental features were Socratic, his ethical spirit, religious reverence and psychological concepts.

The most marked differences are the Stoic's speculative tendency of mind; and interest in science and nature; but their inspiration is undoubted.

Masters and Their Writings

Assuming that Stoic philosophy shared in the Socratic impulse it is necessary to consider the determining factors of its special form.

Although designed to wield a deep influence in Athens, and then in Rome, it had neither an Athenian or Roman founder; Zeno, of Citium, in Cyprus, of Phoenician blood, was its founder.

Its teaching were originally formulated at Athens, addressed to the Greeks, cast into Hellenic molds, nurtured under Hellenic patronage.

It came to light at the end of the Fourth Century, B. C., in the midst of a declining people, past the apex of political freedom, with intellectual interest in Truth narrowed; and feeling the disintegrating touch of social corruption and moral turpitude.

To stem the tides of deterioration, to produce healthy, robust, moral men who could resist the degeneracy of the times and give inward, abiding peace was the one great objective of Stoicism. This explains the Stoic doctrines of Providence, true nature, and the source of human happiness; how Ethics became the supreme science to it; physical and metaphysical speculations being subordinate.

The personal character, natural temperament and intellectual training of the founders also affected its teachings. There is through-

but this philosophy traces of the austerity and simplicity of the Semitic Zeno; of the deep religious spirit based on the physical speculations of Cleanthes; of the hard logical reasoning and subtle dialectics of Chrysippus. Zeno is variously supposed to have spent twenty or ten years preparing for teaching in Greek schools; Cynic, Megaric, Academic, and Peripatetic. These had their influences in shaping Stoic form; although distinct from all, Zeno assimilated something from each one, and reproduced it in his teachings.

The slovenly, offensive habits of the Cynics did not prevent him catching their spirit of a high ethical ideal and contempt for mere pleasure.

From the Megarics he acquired interest in Logic, and the doctrine of Passionlessness.

By the Academics he was taught certain Platonic ethical notions; and from the teachings of Heraclitus, the groundwork of his physical theorizing.

From the Peripatetics he would acquire in formal logic and metaphysics, no less than natural science.

He was even accused of being a plagiarist or mere eclectic, devoid of originality by his contemporaries; but his motto was "dear to me is Plato but dearer still is Truth."

Polemics

By pressure of circumstances they were eager controversialists; so were all their successors. It was the fate of the school to be constantly engaged in philosophical warfare.

A principal adversary was Epicurus and his school; the conflict centered around the physical explanation of the nature and constitution of the universe. Zeno and Cleanthes were the leading opponents here of Epicureanism. Chrysippus was, however, the preeminent one; these exponents of Stoicism could not conceive of a world coming into being through the fortuitous concourse of atoms as the Epicureans asserted.

To the Stoics this doctrine gave an erroneous idea of Providence, and left the world a chaotic riddle. It was either an ordered universe or else a welter of confusion.

A no less strenuous objection was to Epicurean ethics; if pleasure were man's highest good, as the Epicureans taught, then it seemed egoism and selfishness ruled; virture was stripped of its absolute value, and morality had no sure foundation.

Complete repression of emotions and desires were counselled, if peace were to be secured, rebutted the Stoic masters.

The third field of battle was the theory of knowledge or Epistemology, with Pyrrho and other skeptics.

If there were no reality to Truth, if it were unattainable by man; if man's wisest motto was to "know nothing," then human reason was rendered of no consequence and human action paralyzed.

Chrysippus took a prominent part in this conflict. These appositions were inveterate and permanent; they explain much of the structure of Stoicism.

Early Development: Zeno founded the school 308; Cleanth 331-232; Chrysippus, 282-209; designated as the second found The successors were Zeno of Tarsus, 206*; Diogenes of Selem 150*; Antipater of Tarsus, 144*.

Stoic Philosophy

They defined it as striving after wisdom, wisdom being defi as knowledge of things divine and human.

This involves the assumption that no speculation is philosop cal that does not run up into consideration of the divine princi of existence; secondly no philosophic speculation is legitimate t does not start from a knowledge of human experiences.

Philosophy must not be separated from an experimental ba nor be wholly identified with bare scientific investigation of periences.

To the Stoic the theoretical and practical were intimately c nected; they considered them in all problems as parallel.

Philosophy is a unifying science, an effort to reach a ratio interpretation of the universe by viewing parts in the light of whole, and grasping the underlying principles, dealing with G or the Absolute; self, the Ego or soul; the world or nature.

It goes beyond a study of their laws and seeks to determi their reason, their why; yet, it presupposes the existence of la for each.

NOTE: Stoic Philosophy will be concluded in The January H view.

EDITOR BROOKENS

—————oOo—————

TO WHOM SHALL WE GO?

By J. S. Brookens

Roosevelt has passed from the stage of human existences th death, physical death; Churchill has gone into the oblivion of p litical death; only Stalin, strong man of the Eastern hemisphe remains a world personality, and he arrived late, very late, on t scene to make the twosome a modern triumvirate.

Roosevelt represented American Aristocracy with a Hyde Pa breeding and a Harvard University background; possessing an abu dance of coordinative skill, he aptly applied the same in the field national politics, reaping an all high success, being our first fo times Chief Executive.

He will stand out as the most stupendous spender the wor has ever witnessed; as the strongest champion of Labor in America history; as a political adjuster unexcelled; as the President posses ing the highest degree of courage, unswerving determination, f despite the burdensome handicap of infantile paralysis because which he was practically dead physically from his waist down f

five years he commanded world influence and world leader-

Mr. Roosevelt, although possessing more political power than previous American president failed to have such major ideals lemocracy as Anti-Poll Tax legislation, the Anti-Lynch legis-on, and Fair Employment Practice legislation encouched in our onal statutes.

Mr. Churchill, a dyed in the wool Tory who made no pretenses eing the champion of the common people defiantly exclaimed: idn't become British Premier to dismember the British Empire, to preserve it."

Thus India's three-hundred millions, and millions of Africans er the domination of the Union Jack were emphatically re-ed in their futile efforts to attain some measure of self-expres-, a truly republican ideal of government.

The United States had gone through a disastrous Civil War be-human slavery could be eliminated although the United States tinues to enslave the American Negro economically, education-, and politically which are just as damnable and degrading as an slavery; and yet, our President, Mr. Roosevelt could see to eye with Mr. Churchill, Tory Premier of an empire built n the sweat, blood, and tears of African blacks, Chinese coolies, that heterogeneous mass of three hundred million poverty cken people of India whom Ghandi, their 90 pounds spare made ler has pled for during the past quarter of a century!

Millions of Colored Americans in America, millions of domi-ed and exploited minorities in America, and throughout the ld from Johannesburg to Detroit, from Calcutta to New York, n Yalta to Liverpool had looked to Messrs. Roosevelt and Church-with Stalin, to the Atlantic Charter, to the Breton Woods Con-ence and to the San Francisco Conference for relief; for sur-se from the same old game that dollars are more important n human souls, from the ungodly strictures of racial, economi-educational, and political discrimination but, alas we have ked in vain!

Cannons echo no longer; machine guns chatter their songs of th no more; the Atomic bomb made its belated bow to Japan, ation already defeated, to teach Asiatics the terribleness of the ite man's military might; and in this connection we quote Dr. tchins, president of Chicago University; said Dr. Hutchins: "All evidence points to the fact that the use of the Atomic bomb s unnecessary: therefore the United States has lost its moral stige."

"I do not think we shall be any better off because of the bomb. t the alternatives seem clear. Only through the monopoly of mic force by a world organization can we hope to abolish war."

Many prominent groups of clergymen, prophets of God, apos-s of the Prince of Peace on earth and good will to all mankind ve publicly protested against the deadly destructive use of the

power wrapt up in the split atom to wantonly destroy helple women and babies.

Quoting one religious authority: "Heretofore science has give its best energies to aid the world in better living, in destroyin agents of death such as germs and deadly bacteria; but now, scien has reversed itself; it becomes the first agent of death; it turns a its resources over to militarists that they might slay and kill."

To Whom Shall We Go? Not Roosevelt; he has become a victi of physical death; not to Churchill; he has suffered political deat to Stalin?

How can we turn to the man who makes no pretense of belie ing in our God nor His earthly church as Roosevelt and Churchi

And yet Russia has no poll tax; Russia has no racial discrimin tion; Russia has no aristocracy and capitalistic enslavement of t common people; Russia has no disfranchisement law, Russia h no lynchings, and no white supremacy rule as we have in Georg Alabama, Mississippi, Florida, Texas, Arkansas, Tennessee, Loui ana, South Carolina and other sundry parts of the United States!

To Whom Shall We Go? We must go to our God and imbibe Him a stronger Faith, a more abiding courage; we must go to ever school house and college to acquire mental instruments of eart ly warfare for thought still rules the world; for did not these N groes, Drs. William J. Knox, New York City Chemist; J. Erne Wilkins, Chicago; Moddice Taylor, and Mr. Jasper Jeffries and M Benjamin F. Scott of Chicago; and Mr. Sherman Carter of Ne York City, aid in the construction of the atomic bomb; their ass ciation didn't just happen: they have what it takes mentally i foremost scientific experiments.

We must go to the dry cleaning establishments of self-examina tion and self-unloading that we may know what we lack throug a common sense comparison personally with the outstanding suc cesses of our acquaintance, our knowledge; by a common sens comparison as a race group with those racial groups that enjo success and power, that we may imbibe their characteristics, thei successes; and we must go to the shrines of goodwill, justice, for bearance, truth, righteousness, of God the Father, the Son, and ma our Brother; to every court house, to every school house and t every church house, to every human industry that furnishes exist ence.

Let us knock, knock and knock; let us, the minorities all over th world knock at the gates of Injustice, Intolerance, Intemperance Ignobility and wrest them from their unholy hinges; let us pla the foundations of racial tolerance, racial unities, racial under standing and racial prosperities in every clime and every nation.

SOUTHERN DEMOCRATS IN FULL SWAY

By J. S. Brookens

Such dyed in the wool old south democratic politicians as "rant-ıg Rankin," the man Bilbo, mendacious Eastland, all of Missis-ppi; Johnson, of South Carolina; Ellender, of Louisiana; Cox, of eorgia; Connally, and Rayburn, of Texas; George, of Georgia; and yrnes, of South Carolina, new Secretary of State are clearly run-ing the Truman administration.

The liberal voices of Pepper, of Florida; Byrd, of Virginia, and ill, of Alabama are almost silent; they are on the outside of the teering committee that the man from Missouri has chosen to stake is future political life upon.

Mr. Bob Hannegan, former ward politician in St. Louis during lissouri's most unsavory political history, a period that sent its fore-ıost figure, the boss of Mr. Hannegan and ex-senator Harry Truman, ɔ the Federal penetentiary for committing every crime in the ategory of gutter politics, is the present chairman of the Demo-ratic National Committee, and its guiding hand. He is strictly a ıarty politician of the stripe that condones any act by a party nember regardless of its content; thus, we note with alarm the ecrudescence of Negro probia tirades by dyed in the wool Demo-ratic white primary, southern white supremacy politicians who ıave been elected, and reelected through iniquitous party machin-ery sheltered by the white primary system.

To Mr. Roosevelt's credit it may be said that he had very well succeeded in squelching such rabid, old line Negro baiting; he had ɔedecked our cabinet with men of cultural backgrounds, and sane acial attitudes.

During the Roosevelt regime Messrs. Bilbo, Eastland and Rankin eldom took the "ball;" but within a few weeks after Mr. Truman's uccession the walls of Congress have resounded with volleys of acial diatribes reminiscent of the unholy days of Vardaman, Cole Blease, Cotton, Ed Smith and their ilk.

As a glaring example we quote the medacious Mr. Eastland, Mississippi plantation owner who mistakenly attempts to serve the nation as a statesman, the would be senator from Mississippi's poll tax domains; says he: "high ranking Generals told me that Negro troops would neither work nor fight" . . . and we are asked here to set up an unfair preference against a white soldier solely because the Negro minority sells its votes to the highest bidder in a political campaign. If it weren't for political considerations, this measure wouldn't get ten votes."

Eastland opened his filthy diatribe against the world's best soldiers, Negro fighting men whose forebears on the world's far flung battle fields were Scipio, Hannibal, full blooded African military geniuses; Dumas, a mighty general in Napoleon's army, the son of a wealthy French plantation owner and a Haitian mother; Toussaint, known as Toussaint L'Ouverture, full blooded Negro,

born in Haiti, of slave parents, statesman, revolutionist and pa
ot; and thousands whose brave blood has been shed through
centuries; I say, Eastland opened his filthy diatribe against Am
can Negro fighting men with the most slanderous and wild cha
uttered from a gutter snipe mentality regardless of all the me
cious propaganda to be found during the entire war's durat
when he blatantly charged the ninety-second division with co
maciousness in the line of battle; and all, just to find some excus
oppose industrial justice for thirteen million American Negr
whose husbands, sons and daughters willingly died in Africa, It
England, France, Germany, Australia, Iwo Jima, Wake Island, Pe
Harbor, "shades of Dorie Miller," Philippine Islands, Burma, Ch
Okinawa, India ,the Malacca Straits, and shucks, all over the
erts, the briny deeps, the skies above, wherever the white man
brought the hell of war to this earth!

Bilbo, Eastland, and the Southern white primary bureauc
who now ceaselessly malign minority racial groups in Amer
thereby patently delaying national reconversion through fan
national racial hatreds plainly speak for President Truman
Mr. Bob Hannegan; they have served notice to American Negr
that Mr. Roosevelt's humanizing and tolerant racial attitudes
things of the past; they leave no out for us but to try out the pa
of Abraham Lincoln and Thomas Dewey henceforth.

Already the Southern Negrophobists have bluntly asser
there will not be no permanent FEPC; no Anti-Poll Tax Bill pa
age; and what, with a South Carolinian Secretary of State; a Tex
Attorney General; a Kentuckian Treasurer; a Missourian cha
man of the National Democratic Party; and the South occupyi
every Major House and Senate Chairmanship, can the Negro ho
to gain along the lines of national justice, racial tolerance, and p
litical freedom in the South?

———oOo———

HOW DID YOU DIE?

Did you tackle that trouble that came your way
With a resolute heart and cheerful?
Or hide your face from the light of day
With a craven soul and fearful?
Oh, a trouble's a ton, or a trouble's an ounce,
Or a trouble is what you make it
And it isn't the fact that you're hurt that counts,
But only how did you take it?
You are beaten to earth? Well, well, what's that?
Come up with a smiling face.
It's nothing against you to fall down flat,
But to lie there—that's disgrace.
The harder you're thrown, why the higher you bounce;
Be proud of your blackened eye!

It isn't the fact that you are licked that counts;
It's how did you fight—and why?
And though you be done to the death, what then?
If you battled the best you could;
If you played your part in the world of men,
Why the Critic will call it good.
Death comes with a crawl, or comes with a pounce,
And whether he's slow or spry,
It isn't the fact that you are dead that counts,
But only how did you die.

Edmund Vance Cooke.

—oOo—

THE TOLERANCE OF DEMOCRACY

Tolerance is the antithesis of intolerance; it is the basis of democracy, of human justice. Nations are tolerant in so far as their citizens avoid all intolerance; in so far as their constituents adopt fair deal policies.

When, we as individuals, as groups, as races, as state governments and as a national government become tolerant, become fair and willing to give our neighbor, our employee, our employer, our competitor, our enemy, our friend, and the one we differ with a fair consideration, then, and not until then do we realize a tolerant democracy.

Democracy implies freedom of opportunity, expression, religion and the press. It condemns unfairness in any form and is not conditioned by race, creed nor previous condition of servitude.

Democracy says to all its people; "you have equal opportunities to exercise whatever talents you may possess for I shall not stand in your way."

Democracy cannot be "fenced in," by a certain race group to apply to itself while that same race group practices rank prejudices toward other race groups within the same commonwealth.

American democracy is a rank failure on that account; for American citizens do not wish to see democracy become national in its scope. They futilely attempt to limit the laws of tolerance along racial lines forgetting that all laws of Truth were promulgated by the Divinity, and that man cannot change them; thus we have intolerance and injustice in American Democracy. It is prominent among the relations of capital and labor, and among labor unions of rival organizations, between Northern and Southern racial, economic, educational, political and judicial attitudes; and in numerous social and civic groups in different racial groups, the biggest being among so-called Christian religious groups.

Tolerance vainly cries to be heard; she futilely clamors for social justice, and not social equality; she would obliterate senseless lines of prejudicial demarkation in the minds of American democracy; she proclaims with the loud voice of civilization, culture,

and human progress that brains and character are not conditioned by race nor national groups; that men of courage, thought and character are to be found under skins of every color and hue; that cowards, knaves and human failures are the appendage of every civilization and race!

People of America who achieve, acquire and move away from moral, economic, political and economic inability to independent realities are far more tolerant than groups and individuals who eke out precarious existences.

The laws of the tooth and the claw are no less real today under the thin veneer of civilization as the present global conflict aptly illustrates for the Germans turned commercial and national power lust into Blood Lust! Thus we have the strange paradox of an entire highly civilized nation going berserk, turning savage in the twentieth century as it strove and lost in its attempts to establish the obsolete theory that "might makes right."

Herein is the first and last instrument of intolerance, for intolerance feasts upon **Injustices** and hates Democracy, whereas Democracy at its very inception outlaws all forms of Intolerance.

Strange to say but a nation, a racial group or an individual may be civilized, may be cultured and yet, may be ignorant; for ignorance is a lack of knowledge.

A physicist may be ignorant as to farming; a civil engineer may be ignorant as to music; a cultured individual may be ignorant as to the cultural acquisitions of another racial group living in the same community or nation and so one intelligent person may be ignorant of another's intelligence.

Ignorance, The art of not knowing, leads to healthy intolerance; it retards the tolerance of democracy; for what we do not know nor understand we fear and hate. Instead of trying to understand, instead of studying individuals and racial groups do we not brush aside their points of view, their rights, their reactions and use **force** if we possess it, or adopt intolerance in our individual and racial judgments?

America and Americans of all racial groups, creeds, political and economic beliefs let us study the rules of tolerance and apply them to our daily actions and attitudes; let us grant the other fellow the right to exercise the God-given privileges of ordinary human justice; let us come to our senses after witnessing the bloody fight just ended in Germany, France, Poland, Czecho-Slovakia, Greece, Russia, Finland, Norway, Sweden, Denmark, and Italy and realize that the crepe hanging on a million American doors as our price in this bloody orgy are the direct results of intolerance, hate, ignorance, and the **unbridled use of power.** Let us once for all realize that because a man is of the white groups he is neither superior nor inferior; and that because a man belongs to the Negro group he is neither bereft of brains, nor character, nor cleanliness.

I was on a Pullman car riding from Philadelphia, Pennsylvania to Mobile, Alabama; the several white passengers looked with un-

concealed hostility upon me. They plainly, by unspoken actions resented the reality that an American Negro exercised his right to enjoy the last word in railroad transportation; and when I entered the men's smoking room all the "white men hastily retired," as if I had the leprosy.

I represent a great Church, the African Methodist Episcopal Church; I represent the Kingdom of God. I have three sons in our great army. I represent a great African Methodist Institution, Morris Brown College. I represent two great Methodist Institutions, Garrett Biblical Institute and Northwestern University, and I represent real American Democracy whose creed is God, our Father, Christ, our Redeemer, Man, our Brother; and I seriously wonder what those several white passengers represented or thought they represented.

Finally as Dr. Daniel Poling says, "We are Americans All," and American Democracy that is tolerant is American Democracy for all.

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GREAT AND LITTLE MEN

TEXT: **When I consider thy heavens . . . what is man that thou art mindful of him?"** Psalm 8:3, 4.

The Psalmist had no doubt in his mind that God was mindful of man. He had made man a little lower than the angels, and given him dominion over the works of His hand. Yet man is small and frail withal.

Yet, clearly, the Psalm was written not to show how little man is but how great he is. God does care for man, visit him, crown him with glory and honor. "Thou hast put all things under his feet," the singer adds.

Today, in the universe which science describes, the Psalm has a different setting. Man seems to be a tiny, insignificant speck in the depths and distances of the heavens, dwarfed until his life and worth are almost lost.

"Astronomically speaking, what is man?" asked a scientist who seemed to bush man aside, as of no importance. The reply was devastating and complete. "Astronomically speaking, man is the astronomer!" He counts the stars.

Distance may be empty, matter may be so much slag. But mind, spirit, which measures the heavens, analyzes matter, soars, sees, sings, is more precious than all the vastness of the sky or the depths of stars and atoms.

At first the facts of astronomy are enough to stagger us. What of us lost in these heights and depths—our life a span long, as a tale that is told. God seems too great and busy to bother with our tiny affairs.

For a moment, at least, man is intimidated, brow-beaten, low in his mind, having lost faith in his own dignity and worth. He wonders whether God cares for him or not—he even wonders whether there is a God or not.

The universe looks like a machine in which man is only a cog, atoms and stars interlinked in an organism in which man himself is like a machine—moved by influences he cannot

measure and forces he cannot control.

So a report on "English Youth and the Future" tells us. The majority of young folk in Britain feel they are "fatalists," we are told—they are victims of a sense of helplessness and utter social frustration—numb, paralyzed.

With which agrees an amazing book, written by Leslie Paul, a soldier in the army of Britain, called "The Annihilation of Man." which shows how first science, then economic law and the State, have reduced man to spiritual serfdom.

"Where, now, do I stand?" he asks. "On what principles is my life to be lived?" He answers, If on the basis of freedom, equality, brotherhood, service, love, he can find these things at their highest only in Christianity.

Find them he must. For, since the basis of democracy is the worth and responsibility of each person, if man loses a sense of his own value, democracy is doomed. There is left only totalitarianism, or a vast "inner void."

General Smuts spoke of this "void, a strange emptiness of soul," in an interview recently. We know how Hitler filled such a void in the young people of Germany. How will it be filled today—with heaven or hell?

As some one has said, it is now or never for the church. The church as a huddle of sects is futile; only religion as a great law and principle of being, a faith and a philosophy of life, has the slightest chance today.

"What is man?" asks the Psalmist. He is still in the making, a mixture, a medley, often a mess. He is a mixture of deity and dirt, of sentiment and sensuality, of mysticism and meanness—he is a problem to himself and to God.

If we lose faith in man we lose faith in God at the same time, for God created him in His own image. It is not enough to contrast God with man, but find God in man—find that man lives in God, else his life is a form of death.

In other words we must recover our faith in the greatness of human nature, its possibilities of goodness. The weakening and loss of this faith is one of the worst results of the war and of the events which led up to it.

No wonder our faith in man is shaken. No other war has ever been planned and carried through with such cold-blooded brutality and filth as this one. Small wonder that so many think the veneer of civilization a mere film, very thin.

Having been forced by facts to distrust others, we end by distrusting ourselves. Yet millions of men—and many nations rose up and fought all the filth and horror! We forget who and what won the war—faith in mankind!

Let us thank God that such faith in man is still found in a tragic, war-blasted world. If only we realize the high qualities of humanity, it will give us new faith and courage—a new faith both in man and in God.

If we have eyes to see, divinity mingles with our dust—there is a grandeur in human nature not to be defiled, much less defeated, by slimy gangsters. "In God and good men we put our trust,"

wrote a great poet years ago.

After all, humanity is one—tied together, for better, for worse; the evil in it is as nothing to the good. Our whole business, each of us, is to take from the evil and add to the good, even if it be only a tiny bit.—(c 1945)

Joseph Fort Newton

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COURT DISCHARGES WRIT FILED AGAINST BISHOP D. H. SIMS

Trenton, N. J.—On the motion of Atty. Frank H. Wimberley, the writ filed against Bishop David H. Sims of the First AME Episcopal District, has been discharged by Circuit Court Judge Howard Eastwood, the suit charging misappropriation of funds of the New Jersey Conference discontinued and $2,000 bond posted by the prelate returned by the clerk of the New Jersey Supreme Court.

Attorney Wimberley has intimated that legal action is being contemplated against the Rev. Mr. Davis and other clerics represented by Atty. Thomas Potter for "illegal arrest" of Bishop Sims, and "character assasination." Action was taken against Bishop Sims prior to opening of the New Jersey Conference earlier this year.

Calls Charges "Groundless"

Said Mr. Wimberley: "The charges were so utterly groundless, as revealed by a casual inspection of the pleadings, that even a layman could define the underlying motive—the embarrassment of Bishop Sims." The further fact that these charges were made, and the writ issued at the opening of the New Jersey conference at Trenton, forces the conclusion that to smear and to embarrass were the motivating forces.

Bill Not Answered

Another suit filed at the time of the issuing of the writ is still pending. A demand for a bill of particulars, calling upon the complainants to answer in detail as to specific sums of money allegedly sequestered by the bishop, when taken, how spent, and for what purposes, has already been served upon the Rev. Mr. Thomas and Attorney Potter.

The answer is long overdue, according to counsel for Bishop Sims. He also said that unless the bill is soon filed with the Supreme Court at Trenton, counsel also will go before Judge Eastwood and move for dismissal of the pending complaint. Former Judge Frank S. Katzenbach III is associated with Mr. Wimberley as counsel for Bishop Sims.

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MY DAY . . .
By Eleanor Roosevelt

HYDE PARK, Monday.—If anyone told us in this country that freedom of religion was not an actual fact, our oldest and most respected citizens would cry out in horror. Yet I think it is time that we stopped to consider certain things, which we have held as theories ever since we accepted our constitution, in relation to the facts as they exist in our country today.

If it makes no difference to what religion you subscribe, why

do you have to put it down in your service papers? The answer usually is—for the Navy, at least—that men should have the privilege of being buried with the rites of their own church. But, as a matter of fact, the same prayers are usually used for every man, regardless of religion, who dies at sea. Having to put down what religion you belong to sometimes subjects a man to discrimination if his superiors are so inclined.

It isn't only in the armed services, however, that this question is asked. Frequently, when you apply for a job, that is one of the questions you must answer.

One of the freedoms clearly stated in the Atlantic Charter was that people must have freedom from want. In other words, we must have economic freedom. Every human being must have an equal chance to earn a living according to the opportunities open in his area of the world.

It is true that in this country many strong men have surmounted all difficulties to gain high places in our national life and in the economic world of our country. But that doesn't mean that for every man there is equal opportunity. Many a man meets a barrier because of his religion.

Lastly, how about our vaunted political freedom? Can we, as long as any state in our nation exacts a poll tax from a citizen before he can participate as a citizen, feel that we are politically free?

I wonder if 7,000,000 white American citizens and 3,000,000 Negro American citizens in the south, who can't vote because they cannot pay their poll tax, really agree with some of the things that were said about our Negro soldiers in that recent congressional filibuster? Two senators out of 96 kept all their brother lawmakers from voting, and during the greatest war in our history spent a lot of time, which can never be recovered, just talking against a portion of American people who in their particular states have no way of acting to remove them from office.

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DR. HARRY E. FOSDICK, 67, WILL LEAVE MINISTRY

Founder of New York Riverside Church to Resign Next May

New York, June 6—(AP)—Dr. Harry Emerson Fosdick, pastor and founder of the Riverside Church, will retire permanently from the ministry of the $10,000,000 church at the end of May, 1946.

His retirement, at his request when he becomes 68 next May, was announced last night at a meeting of deacons and trustees.

Dr. Fosdick, a leading liberal in the conflict between the Fundamentalists and the Modernists, ascended the pulpit of the Riverside Drive edifice October 5, 1930, when it was opened.

Ordained a Baptist minister in 1903, he occupied the pulpit of the First Presbyterian Church from 1919 until 1924, when he resigned rather than take the vows of a Presbyterian minister.

He then accepted the ministry of the Park Avenue Baptist Church on his terms that the church would no longer require

baptism by immerson, would open its membership to Christians of all creeds and would build the Riverside Church.

The site of the church, near Columbia University, was procured by John D. Rockefeller, Jr.

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SATURDAY SERMONETTE THINGS UNDONE

By Rev. J. A. MacCallum

Browning struck a responsive chord in every thoughtful mind when he spoke of "the petty done, the undone vast." No intelligent person is satisfied with his accomplishments. Even if he is rated as successful by his neighbors, he is painfully aware that he has left undone many things of greatest consequence. Nor is the reason for these omissions recondite. It is a matter of emphasis. To do big things in any field we must deny ourselves many little things. Emerson had this in mind when he spoke of "the science of omitting." Schiller was expressing the same idea when he said, "the artist may be known by what he omits."

Life is a vast complexity crammed with a competing crowd of interests and persons, hopes and fears, desires and dreams. To find the way through this jungle is an art that only a few master. An essential factor in this art is exclusion. To make plausible appeal for our franchise we shall be victimized by inaction which is a serious disobedience of the heavenly vision.

How does this principle of selection work out for the average man of good reputation? Superficially he tninks well of anything worth while out of life we must be stern in our rejections. If we listen to every himself because he pays his bills and obeys the laws of the land. But deep in his heart he knows that he has shirked many a call to duty demanding diligence, courage and sacrifice. The best men occasionally evade the severer calls because they are disagreeable or irksome! Great principles are left out of our character because they are difficult to acquire and maintain. Yet the only values that are precious are goodness, truth and judgment. It is an irreparable tragedy when these things are left undone.

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METHODISTS OF AREA GIVE $236,602 TO FUND

Chicago, June 8—Methodists of the Philadelphia area (all of Eastern Pennsylvania, Southern New Jersey and Southeastern New York State) have responded to requests from Bishop Fred P. Corson for increased funds to support world-wide missionary and educational work during the war emergency. They contributed $236,602 to the denomination's World Service Fund during the first 10 months of the fiscal year.

The total represented a gain of $11,895, or 5.29 percent over last year, reported the Rev. Dr. Thomas B. Lugg, treasurer of the Methodist General Commission on World Service and Finance. The nearly 8,000,000 Methodists of the nation gave $3,863,221 to the World Service Fund during the June-March

period, a gain of $380,796, or 10.93 percent, over 1944. In addition to World Service giving, Methodists contributed $1,000,000 more than the $25,000,000 goal for postwar relief and reconstruction, first phase of the four-year five-fold Crusade for Christ.

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PLAN TO KILL ALL JEWS IN EUROPE BARED

Hitler and Other Big Shots Evolved Scheme in 1940, Ex-Ghetto Chief Admits

With the Third Army in Germany, Aug. 28—Dr. Hans Georg Mayer, former Ghetto commander who tried to ward off capture with a slab of firewood, calmly told American authorities how the Nazis had planned to exterminate all of Europe's Jews.

Mayer told interrogating officers that the plan took root at a Berlin conference in 1940 which was attended by Adolph Hitler, Heinrich Himmler, Paul Joseph Goebbels, Reinhardt Heydrich, and Ernst Kaltenbrunner.

Supported Plan

Mayer, who held the rank of SS Major, said the Nazi leaders' plan was very simple. All Jews unfit for heavy work would be gassed to death, and all Jews able to work would be given such hard work they would weaken eventually to a state where they, too, would be gassed. The condemned category was called the "arbeitsunfaehig."

Mayer was not at the meeting. He was not big enough for that. But, as his record showed, he enthusiastically supported the plan.

He was reluctant to discuss his own activities but admitted he had been appointed police commissioner of Balbianice, a town of 60,000 in Poland, which held a ghetto of 8,000 Jews.

Changes His Mind

These Jews lived under the most terrible conditions, and Mayer said they were all liquidated while he was away on temporary duty in Norway. He said he later heard that 4000 had been gassed, while the others disappeared through "other methods."

Mayer was arrogant throughout the interview until he learned that he faced probable transfer to Balbianice for trial by the Russians or Poles. Then he turned pale and he gasped: "For God's sake, please reconsider."

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CHRISTIAN ENDEAVOR SESSION ENDS

Demand Broader Housing for Negroes

Christian Endeavor concluded its two-day Detroit convention this Sunday with the adoption of resolutions urging a broader housing program for Negroes demanding that taverns and other drinking places close on V-J Day.

More than 350 delegates, 14 to 26 years old, participated in the 46th annual Detroit area conference, which because of ODT travel restrictions, substituted this year for a scheduled statewide meeting in Saginaw.

The convention was keynoted Saturday by W. J. Cameron of the Ford Motor Co. Dr. Warner Cole, Detroit Baptist leader, ad-

ressed the closing session.

Vivian Smith, 21, of 18638 umpkin, Detroit Union presi- ent, couducted the two-day neeting. More than a dozen orkshop conferences discussed ible study, church activity, issions and citizenship.

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CHRISTIANITY ANSWERS NATION'S CRY

For New World Order, New York Minister Says in Sermon at St. Peter Church

The Christian religion is an nswer to the quest of nations or a new world order, the Rev. Albert D. Stauffacher, D.D., New York, Minister of Missions Coun- il of Congregational Christian Churches, said in his morning sermon yesterday at St. Peter Evangelical Church, McMicken Avenue and Main Street.

"The Kingdom of God, how- ever," he declared, "is not a framework for government, or a blue-print for a social or eco- nomic order, or a program for the church. It is rather a form of spiritual energy—an insight, a faith, a concern and a fellow- ship like that of Jesus.

"It is a faith, not in the sense of an article of belief, but of an unshakable conviction that the purpose of God in Christ is at- tainable when men devote them- selves to it as they now devote themselves to war.

"It is a concern like that of the great prophets of all religions, that the individual be not ex- ploited, that God be not neglect- ed, that the simple virtues of truth and honesty and mercy be not violated, and that the moral quality of life be not surrendered to expediency, compromise or gain."

In his evening address to the 30th annual Conference service of the Evangelical Protestant Conference, Dr. Stauffacher said:

"Peace is not the fruit of war, but of right relationships be- tween peoples. The history of man and of nations is like an elongated cemetery wherein civilization lie buried in mu- seums and art galleries. One asks, "Can we never have a civilization wherein the achieve- ments of one generation can be- come the stepping-stone to the next?" The answer is in the teaching, spirit and power of Jesus."

The Rev. Charles Pillasch, re- tiring Associate Moderator, pre- sided. Out-of-town clergymen assisting included the Rev. Hans M. Poppe, Harrison, and the Rev. Carl Chappie, Madison, Ind.

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JEWISH FESTIVAL TO BEGIN FRIDAY

Rosh Hashana Services To Be Held in Mobile

The traditional Jewish New Year (Rosh Hashana) begins at sun down next Friday.

Orthodox Jews celebrate for two days . . . Sept. 8 and 9 . . . when services will be held in Mobile as well as in synagogues and Army camps throughout the world. Services are scheduled on the evening of Sept. 7 and 8 and the mornings of Sept. 8 and 9.

A notice prepared by the Com- mission on Information About Judaism of the Union of Ameri- can Hebrew Congregations and

the Central Conference of American Rabbis has this to say about the observance:

Significant Year

"This year the celebration will be of more than ordinary significance because the ideal of the Jewish holy days is the ideal on which the entire Judea-Christian ethical character of our western civilization is based, an ideal of peace, peace to those that are far and to those that are near." According to Jewish tradition, Rosh Hashana is the anniversary of the creation of the world. Accordingly, it challenges us to help build a new world. In recognition of this fact and as a generous gesture of brotherhood and co-operation many non-Jewish churches have been known to hold services in honor of this holy day season.

"This day ushers in the 10 penitential days during which time Jews seek to make peace with themselves, with their God and with their neighbors. The day is entirely spiritual in its celebration, unlike the civil New Year whose observances stem from the Roman Saturnalia.

"The blowing of the shofer, or ram's horn, as a call to repentance is a picturesque part of the synagogue service for the New Year. It was a ram's horn which called people to service and assembly for important proclamations in ancient Palestine. It was a ram's horn that 'proclamed liberty throughout the land to all the inhabitants thereof.' This year, too, is a real 'jubilee year' when 'Rosh Hashana,' the beginning of this New Year is a call to a new era of better understanding, of greater sincerity and dedication to the pursuit of peace."

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MOODY ELECTED BISHOP OF EPISCOPAL DIOCESE

Lexington, Ky.—(AP)—The Rev.William Robert Moody, 4[illegible] Baltimore, Md., was elected bishop of the Episcopal Diocese of Lexington yesterday.

The election took place at special diocesan convention and Dr. Moody was named over seven other nominees on the third ballot. Three nominees were withdrawn after the second ballot.

Dr. Moody will succeed the late Rt. Rev. H. P. Almon Abbott if he appointed to call on him and urge his acceptance. If he declines. a new convention would be called to elect another bishop.

Dr. Moody, rector of Christ Church at Baltimore, is a native of Columbus, Miss.

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BRITISH CHURCH PLANS EDUCATIONAL PROGRAM

By Wireless to The New York Times and The Courier-Journal

London, June 18.—Revolutionary proposals for bridging the gulf between the Church and the people of Britain, including the setting up of a publicity department spending $800,000 yearly, are made today in a report by a special commission appointed by the archbishops of Canterbury and York to study the problem.

Advocating advertising in the newspapers, the use of films, the stage and television to bring the

essage of Christ to the people, ie commission says "the state Christian religion in Britain rgently calls for definite action -no less than the conversion of ngland to the Christian faith."

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ERLIN REOPENING VAR-TORN CHURCHES

(By the Associated Press)

Berlin, June 10 (Delayed).—erlin's war-scarred churches re being reopened for Protes-ant, Catholic and Jewish wor-hip with Soviet approval, Ar-hur Werner, 68-year-old Ger-nan educator and Russian-ap-ointed Burgomaster of the city, aid today.

"It is very interesting," Wer-ier said in an interview, "that hree weeks ago Col. Gen. Nik-olai E. Bezarin, commandant of Berlin, told me: 'Please educate he children of this city so they will believe there is a God and nave fear of God.'"

The main difficulty in re-turning religion to the people of Berlin appears to be the lack of places to hold services. Most of the churches were wrecked. The Nazis took refuge behind their fortress-like walls and used their tall steeples for sniping.

Werner estimated Berlin has 6000 Jews now and said more are returning every day.

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MY DAY STUDY RACE ISSUES

By Eleanor Roosevelt

HYDE PARK. Monday—Geo. E. Haynes, of the Federal Council of Churches of Christ in America, has just written me, saying that he feels we get a great deal more of the distressing picture of the difficulties in racial relations in our country and a great deal less than we should about the constructive things which are actually being done.

If he is right, I think we should all rejoice. From what he tells me, I think there is really more being done than most of us realize. For instance, he encloses a pamphlet describing the Race Relations Clinic held in Youngstown, O., last month, and it looks to me as though the people who attended the clinic must have known a good deal more about conditions in their city at the end of the two-day session.

They heard a report from a research committee which had gone into the question of housing quite thoroughly, and this was discussed. Then another committee reported on community resources, and these were discussed. Next came the report on unemployment and on leisure time activities, and after that the full discussion—the summing up of all the information gathered. They held a discussion on what should be done, and actually seem to have begun to translate into action the results of their group thinking.

Youngstown was the 14th city in which similar clinics have been held by the Department of Race Relations of the Federal Council of Churches. Mr. Haynes also tells me that outside of Detroit, seven cities of Michigan held similar clinics last year and tried to reduce the tensions which the Detroit situation had created.

The approach to the difficult situation is a very simple one. Racial tensions and conflicts are looked upon as mental and social ills. This calls for a frank analysis of the interests involved. Since the ministers and the civic forces of the towns are largely responsible for these clinics, they believe that remedies can be found through moral and religious forces; and they work with the people to generate these forces.

In practically every place the most important questions seem to be housing and employment.

In connection with housing, I wish that everyone could see a very lovely book of sketches which was sent me from California the other day. The sketches show how towns which grow up without any planning can easily develop blighted areas. It is easy to see how this can be avoide and all of living made easie and pleasanter by careful plan ning, with consideration for a the groups which must live tc gether in any large city.

Many people are afraid of th mere suggestion that anyon plan anything in advance. Ye in our daily lives most of u know that we have to plan eve very small things to have ther run smoothly. Why, then, a we so afraid of planning on larger scale?

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MONK GETS 20 YEARS IN PRISON

Milan, July 31 (AP)—Fran ciscan Father Euebio, convicte as a Facist propagandist by ar extraordinary Italian Court o Assizes, was sentenced today t 20 years' imprisonment.

WHOLESOME RECREATION SPONSORED BY THE CHURCHES REDUCES JUVENILE DELINQUENCY

By Pearlie Craft Dove

"And I stood upon a high hill and had a vision of a city beautiful. And there were children playing in the midst thereof. And as they played they were developing strong bodies, alert minds, a spirit of fair play, of cooperation, of bravery, of loyalty, of unselfishness, and they partook of the joy of new life. And I saw nearby a group who were just passing from childhood to manhood and womanhood. In their eyes I saw the evidence of radiant health, rich experience and consecration of purpose. And I saw that in their leisure hours they had found much of the good, the true and the beautiful and with it had come the strength and desire to follow Jesus' way of life. With those who were children and those who had been children only a few days before were many who were older, both in years and experience. They were those who had helped to give to the multitude who were younger the play life which they needed. What they had done first as a task had become

joy, for they caught something the spirit themselves and it as as if they were young gain. What is more they had ught from the children some- ing of that sincerity and eauty of character of which esus was thinking when He id "of such is the kingdom of eaven"—and it was not a ream but a vision of our city— city in the "kingdom of dream me true."—Heaten, **Character uilding through Recreation.**

Have you had such an unself- h dream of your city? Have ou made a critical analysis of ne wholesome opportunities it rovides for your children, your eighbor's children or even for he children of others? Whether ou are a parent or not you hould be interested in the so- ial provisions for youth in gen- ral and in your home commun- ty in particular because first, he Bible says that "I am my rother's keeper," and secondly, The youth of today will be the Christian leaders, character uilders, fathers and mothers, nd citizens of a greater tomor- ow. The type of leaders they nake will depend upon the type f principles we instill in them oday. In times like these which are filled with uncertainty, hate, confusion and strife the world is looking to the church to take an active part in molding the character of youth. We will have failed as Christians and we will have failed the principles of Christianity if we do not wake up and take a sincerer and bet- ter interest in youth.

Today we continually see such headlines displayed in the most vivid type—"Youth Is Go- ing to **The Dogs,**" "Juvenile Delinquency Rises 50 per cent," "What Will Become of Youth?" and numerous others. You have seen them. Who is responsible for such publicity? Surely we can't blame the children for they are what their church, home, school and community makes them. Many homes are disrupted because some of the fathers have gone to war, many mothers are working to provide for the family or to increase funds for the family. I am not criticizing either for the govern- ment requires men to join the armed forces and I also realize that it takes money to live and in some cases lack of funds breeds delinquency. But no par- ent should sacrifice economic welfare at the cost of character building. Parents could demand that a city provide wholesome centers for young people. Often- times parents aren't familiar with the processes involved in realizing such a goal. In some places the community realized the limitations of such parents and have provided YWCA's, YMCA's, Community Centers, Teen Age Canteens, and Settle- ment Houses. Some churches have provided centers others have not been as progressive. But every church must work side by side with every movement, with visions for youth, to make recre- ation so constructive that it will steer children from cheap, com- mercial, unwholesome, recrea- tional centers. Young people have an abundance of energy and it must be thrown off in some manner. It might even do us good to visit a commercial house of recreation to see what attracts youth and add this at- tractive feature on a higher lev-

el, as an inducement, to get youth coming to church centers. Some of us say that the church is not a "show." It is not a "show." Christ took people where they were and led them where he wanted them to go. We must use Christ's psychology. Stop making excuses and try to think of human personality.

What are some of the things youth enjoys doing? They like to be gregarious—mix with other children, to play games, they love freedom, activity, creativeness, hobbies, information, and they are curious. The church could easily include all of these likes in a regular program. For example on Prayer Meeting Night or any other night—if Mary and John have not reached the stage in religious maturity to appreciate this hour why not provide at the same time in another part of the church an interest group or interest groups. Engage a well trained physical education instructor, or a dramatics coach or a talented artist to lead such groups. The instructors could emphasize the spiritual and moral worth of clean bodies, religious drama and even of art. Oh, it would be a fine step. This would keep the young people from going elsewhere when Mother goes to Prayer Meeting, IF SHE GOES. Provide a club room for the young people. Engage a **Psychiatrist** or **Psychologist** to give an hour or two to personal problems, consultation, etc. Children think that they are misunderstood and they would just love being listened to.

Here's a suggested outline for interesting projects for variou months:

September—We usually thin of going back to school. Wha can we do? We can give a mem bership rally for young peopl Invite new high school student from out of the city, colleg students and even young instruc tors who have talent and an in terest in youth to join at thi time. Give a sort of rush part like the college sororities do. I works. The point is to get th young people in the church.

October—After you get th young people in the church hav a program that they are inter ested in first. Give a theate party. There are good movies i fact some are excellent and hav a moral significance. When mor Christian people start going t movies and demanding only goo pictures they will be even bet ter. Let us stop criticizing youths' favorite pastime and im prove the undesirable in them until we have something better to substitute.

November—Have an Armistice Day Celebration using youth as the principal characters.

December—The month is an exciting one and a variety of things can be done—Carol Singing, Pageants and Tableaux. Let the children paint scenery, make costumes, advertise, write the publicity, and even write the play. In other words keep them busily engaged in something interesting.

January—Watch meeting services for young people.

February—This is the month of love. Capitalize on this important emotion. Conduct a marriage institute or a courtship clinic. Invite well learned and

rained physicians, preachers, ocial workers, etc., to conduct ich institutes. This will be the nly channel by which many nildren will receive any con-ructive advice on courtship nd marriage.

Each month should have one eature for youth. This is just a ample of a few programs. In ther words the church must ake an attractive, challenging, ducational, interesting, recre-tional, center and youth will ot seek the lower places which reed delinquency for their en-ertainment.

Form a youth advisory coun-il in connection with Sunday School and League. Any of the bove projects can be sponsored by either youth group. Post boxes in the church and let youth drop in their problems interest, etc., in them. When they do please do not give them a lecture on what they should be interested in. Take whatever they are interested in and present it on the highest plane possible. Of course there will be some ridiculous questions. . . But just be smart enough and wise enough to make a wonderful program out of the most ridiculous ones also.

May we end with this thought "men and nations can only be reformed in youth; they become incorrigible as they grow old." Rousseau.

THE MINISTER'S RESPONSIBILITY IN THE POST-WAR WORLD

H. W. Henning, D.D.

To the Presiding Elder Minis-ers delegates and friends as-embled in the district confer-nce of the Paducah Dist. in the West Kentucky Conference. The subject assigned me is a note-worthy one and full of thought and opportunity for the minis-ter who has heard the call and s willing to go out and fill his rightful place in the Master's vineyard.

The world was built for prog-ress. The very physical realm n which we live is one big chain of divine progression. Change is the characteristics of the world n which we live move and have our being. Its physical structure s continually changing. Science has proven with out a doubt that rocks are forming and disintegrating, escarpments are being converted into simple declivities, valleys are widening and extending; polyps are laying the foundations of new continents, rivers are continually shifting their channels; oceans encroach upon land and deposit their alluvium upon another. Simples are compounding, and compounds are disolving, till the world of yesterday is not the world of today.

Change not only affects the earth, but its shivers thru all natures kingdoms; rocks and trees, and races are all whirled like lightning through the epochs, and even governments and institutions perish under its

tread. We may not accept the challenge, nor remedy the situation which lie at our disposal. Yet God marches on; His command is forward march for a better world. It is the responsibility of the minister to lift up these ideals before a disunited, flunked, sincurse world. The minister is God's best man. He is the watchman upon the wall. He is the commander in chief of things spiritual and material. The Master of the Universe told him plainly before the clouds became His chariot and the wind His motor— "Behold I give unto you the keys of the kingdom to bind and loose." "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them into the Faith of the Father, and the Son, and the Holy Spirit, and teaching them to lay to heart the commands that I have given you; and remember, I myself am with you every day until the close of the age."

Today we are facing a new order, an order in which all men are to be free. The horrors of war are swiftly passing away, subjugated nations are at the crossroad, all men are in quest for peace. The Prince of Peace stands to be enthroned in the hearts of men. He says behold I make all things new, man and society, nations and humanity. All things, out of this society of regenerated souls, must come forth, not founded upon color or creed, but justice and peace. To bring about this peace he is now clearing away the debris inequal rights, economic injustices, political chicanery and is saying to you and me and to the regenerated world—"Go forth and build the peace, not in congressional halls, nor parliaments of men, but deep in the heart, so that no time nor time, nor vicissitudes can efface them. Yes, we feel more keenly each day the tremendous responsibility which rests upon our shoulders in an age such as this.

The Minister has a personal and definite responsibility in the post war world. (1) The minister must visualize the unoccupied fields and hasten to sow the word. When Jesus looked out upon the field and saw the fields ripe unto harvest He turned to His learners and said unto them "Lift up your eyes, and look on the fields; for they are white already to harvest." Again as he was about to leave an earnest God-fearing crowd He had compassion on them and said, "Sheep without a shepherd." It shall be the minister's responsibility to have compassion on the slums and brothel and see them as sheep without a shepherd. The minister must search not only for the ninety and nine, but for the last one in the fold. Millions of women and men are returning from the battle fields of the world who have forgotten about denominational distinctions. Men and women who have seen the minister lay his puny hands upon shell wrecked bodies to speak peace to their souls irrespective of denomination, color or creed. These men and women will be looking for us, not so much in the clerical garb, as in the spirit of Christ who went about doing good. We must go into the hedges and highways and preach Christ not only in the light of conversion and church membership,

but social, fraternal, political organizations must be instituted and perpetuated. The demands of the day call for them and anything less will be a catastrophe. Many of the firesides have never been reached many of our boys and girls are still disease ridden, and aliens in a civilized country.

A few weeks ago I had the pleasure of attending an educational council of the Thirteenth Episcopal District presided over by Bishop R. R. Wright, Jr., Ph. D., who lives in the future, and thinks in terms of the future. He said, "In a few days I shall build a Social Service Center for Negroes on Beale Street in Memphis, Tennessee." I said to myself, why would a man locate a Social Service Center on Beale Street? Memphis is my home and I know just about every Street in Memphis, yet I had never realized that it was an unoccupied field for social development. Then I began to analize it in my mind—"What would Christ do if he were to come to Memphis to build a Social Service Center? Then I reflected—most certainly he would build it on Beale Street. Why did Christ go to Jericho? Why did Christ go to Samaria? Why did Philip go to the desert? Why did David Livingstone go to Africa? Or Richard Allen to a Black Smith shop to start a church? Because they were unoccupied fields that needed the sowing of the word. We do not make people better by going from them but to them. The church does not seek to take people out of an environment but to take the environment out of them. The command is into all the the world.

1. It will be the responsibility of the Post War Minister to set the captives free—To say that men are enslaved and captives is putting it mildly, they are demons of cults, black cat bones, lucky incense powder, mojoes and countless other traits of life that fetter them, and isolate them from the progressive marching order which we are facing. The minister must free them from these foul dungeons of despair, or face a complete degenerated social order. 2. The minister must emancipate them from the plight of economic slavery. The church cannot afford to preach heaven and sweet peace, while millions in America, India, China, and isles of the sea are suffering from the pangs of hunger and economic slavery. The church must offer the bread of life. The church must meet the problems of a world community. It must say to the economic slave that lies at the feet of the rich, rise take up thy bed and walk. Go and tell the world what great things the church has done for you. 3. It shall be the responsibility of the Post War Minister to destroy every vestige of racial prejudice. Racial prejudice has taken root in the most of us. It has permeated our being until all races and institutions are affected. It is as old as the human race. Egypt and Ethiopia were great black countries, the cradle of civilization, yet her chariot wheels ran off chasing another nation to keep them in bondage. History proves that from the early centuries until now men have been victims of racial prejudices.

The strong overpowering the weak. In our fair land of America today as we sing of rocks and rills, woods and temple hills, millions are enslaved by racial prejudices. The brave Anglo Saxon who crossed under the shadow tyranny and economic and social injustices, have bound millions of others and defy God and man to change their attitudes. The Negro less representative in government than our white brother, also preaches it in a mild way. He says he has the best singers and the best preachers and on and on until we are wells without water, smoke without fire and stench in the nostrils of God—who say Out of one blood he created all men to live upon the face of the earth. Race prejudices must go. Men must be taught to live together in peace and respect each other as brothers. The minister must preach peace, love, goodwill, cooperation until every boy and girl, every man and woman climb to the topmost rung in the ladder of world social, political, religious ideals. Then and not until then will we have everlasting peace.

This brings us to another very serious responsibility—The Post War Minister must be prepared. Preparation is the order of the day. The minister cannot lead from the rear. Elijah could defy the god's of Jezebel because he had been to the school of the prophets—Paul could make Felix tremble because Gamaliel gave him the Biblical words. The minister of today facing a group of college and seminary graduates must give a reason for the hope that is in him. People go with you when they know where you are going, and what you are going to do when you get there. Most of the brain of the race is being cast aside and not utilized because some brainy member wants things done methodical. All of us may not have degrees or an opportunity to attend some school of higher learning, but with the advance knowledge in books, and institutes we need not count ourselves out. The minister needs preparation because, the school needs him, society needs him, and above all the new demand for religious educational "set-up" will either use or discard him. Brethren above all study to show thyself approved unto God a workman that needeth not to be ashamed.

Finally Brethren the conflict will soon come to an end. Many are and will be buried where no tombstone mark their resting place. Many will lie where no flowers will bloom over their untimely graves. Our responsibility is a serious matter, it is a God-fearing call. It is not something to merely jest about when the bugle blows and demobilization comes we must be ready. "So put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done, all to stand. Stand therefore having your loins girt about with truth, and having on the breast-

plate of righteousness. And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quence all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God. To preach good tidings unto the meek; to bind up the broken-hearted, to proclaim liberty to the captives. And the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord, To comfort all that mourn; To appoint unto them that mourn in Zion, To give them beauty for the ashes, The oil of joy for mourning, The garment of praise for the spirit of heaviness; That they might be called trees of righteousness, The planting of the Lord that he might be glorified.

And they shall build old wasties, They shall raise up the former desolations, They shall repair the waste cities,—The desolation of many generations.

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WHITE CORPORAL SAYS NEGRO G. I.s MADE RECORD WITH MIXED DIVISION IN GERMANY

EDITOR'S NOTE—Cpl. Joseph B. Phillips is attached to the 272nd Inf. He included the following statement in a letter to Miss Mary Barker of Cleveland.

"Was very pleased to get the information about the Roosevelt Co-Op House. It was very interesting and informative. I, myself, have often wondered how such a thing would materialize, as far as being a success is concerned. A very interesting experiment was tried out in our divsion. Without a doubt you have heard something about it.

"One entire platoon of colored was placed in our regular rifle company in our battalion. The platoon of white men was put on special duty outside of the battalion, so the colored platoon took over the entire duties of the white platoon. This was done after we had been in combat for a month or so. There was much talk as to what the results would be.

"The idea that so many of the men (white) were Southerners gave most of us the thought that it would not be such a good thing. The results, however, were excellent. They came up to the standards of the white soldier and in a lot of cases far surpassed him.

"There was little or no dissension among the men and to top it all off, it appeared that the morale was higher among the men in the company which contained the colored troops. It seems that the colored soldier makes the most out of everything, no matter how little it may be. It did my heart good to see such a thing appear in our Army. I think that in due time it will establish a precedent in settling some of our racial problems."

(Written by Cpl. Joseph B. Phillips, Co. I, 272nd Inf., June 2, 1945, from Germany.)

High Churchmen

Dr. Buchanan, our great evangel, ably pastors African Methodism in Frankfort, Kentucky; and Mrs. Buchanan is an ideal minister's wife.

Reverend Gissentanner, Cairo, Georgia, is a real live wire as a kingdom protagonist.

Dr. J. T. Davis and his most pleasing mother, Mrs. I. D. Davis, widow of a great Georgia regular, made it very pleasant for the Editor during Bishop W. A. Fountain's wonderful State Meeting. Dr. Davis is a finished physician, able pulpiteer, successful presiding elder; and able episcopal material for 1948. He gave the Review the subscription on the Griffin District of every pastor.

Dr. C. S. Butcher has taken charge of the department of Historical African Methodism in the A.M.E. Review. His library is a gem; he pastors in the Pittsburgh Conference. Recently the Editor was his guest. Dr. D. T. Babcock, eleven years pastor of Big Bethel, Atlanta, recently paid off Bethel's old mortgage of over $30,000.00; he has broken all records as a Georgia pastor; he seeks, and rightfully so, the episcopacy.

Dr. Rhonenee Allen, Detroit, is major pulpit material; he and the Editor are conference classmates; he is also an Associate Editor, the A.M.E. Review.

Did you know that Dr. W. F. Ball, of Florida, is one of our most substantial men; the same is true of Drs. Bennett and Wise, two other Eleventh District leaders. Dr. Ball is excellent episcopal talent, and one of our most prominent high churchmen.

Dr. White, St. Paul, Lexington, and Mrs. White are fine kingdom workers; they are doing a fine job at one of our oldest Churches, St. Paul, being one hundred nineteen years old. Recently they had blue prints for extensive remodeling completed.

Dr. and Mrs. R. B. Barkley are in charge of old historic Emanuel, Portsmouth, Virginia. We worshipped with them and Emanuel took fine care of the A.M.E. Review. Dr. Barkley aspires for our Bishopric; and Bishop Davis, who is fairness personified, closes the doors against no man in the Second District who aspires; Bishop Davis says, "Any man has as much right to run for our Bishopric as I had." Drs. Barkley, Reese, Bryant, Pearle and President Wesley are Second District aspirants.

Professor John Harris, head of the religious education program in South Carolina, aided Bishop Frank Madison Reid in the Seventh District's most outstanding session this past summer.

Attorney Dudley, Detroit big time lawyer, conference attorney for the Michigan Conference, and head of the Connectional lay members organization is all wool, a yard wide.

Mrs. Dollie Alexander, a Georgia regular, very efficiently heads the lay program of Georgia for Senior Bishop, W. A. Fountain.

Professor H. R. Baranco, insurance magnate, one of Bishop S. L. Greene's ablest lay members, is a member of the executive board of Campbell College, and a substantial citizen in Baton Rouge, Louisiana.

Mr. Aaron Jefferson, excellent business man of Beaumont, Texas, has stood in the forefront of African Methodism in Texas and in our General Conferences for years. Jeff's word is a government bond.

Dr. W. D. Johnson, Jr., Georgia Presiding Elder, historian, ecclesiastical authority in church polity, desires to be manager of our insolvent Book Concern; he declares he will take it out of the white elephant class.

Dr. J. E. Thomas, eminent South Carolinian, Chairman of the State delegation, able Presiding Elder, has no superior as a defender of African Methodism.

Two excellent Florida laymen, Professor Ralph Stewart, member of the Pension Board, executive of the Afro-American Life Insurance Company; and Dr. Reche Williams, son-in-law of the late Bishop Chappelle, prominent Tampa physician, desire to succeed Dr. A. S. Jackson as Financial Secretary.

Dr. D. O. Walker has no superior when it comes to manhood, intelligent comprehension of affairs Methodistic, and great preaching power; he will command a large following in 1948 for our episcopacy. He is pastor of Bethel, Buffalo.

Dr. Hugh Robinson, St. James, Pittsburgh, has broken all records during his first year's pastorate, raising monies in five thousand dollar blocks with ease, and paying off thousands in indebtedness. Mrs. Robinson is a lady of outstanding intelligence and great charm.

Drs. Shivers, St. James; Jamar, St. Luke; Harper, St. Paul; Hilson, Payne Chapel; McSpadden, Grant's Chapel; and Hughes, St. John; all of Birmingham, are the leaders among fifty-two thriving churches in this area.

Dr. Shivers' congregation raised over five thousand dollars; Dr. Jamar's congregation raised over seven thousand dollars; Dr. Harper's congregation over three thousand dollars; Dr. McSpadden, although ill, raised thousands on a sick bed; Dr. Hilson's congregation raised over three thousand dollars; and Dr. Hughes, at great St. John, has paid off over twelve thousand dollars in court judgments obtained before his pastorate; St. John has paid out over thirty thousand dollars in improvements, in beautifying their admirable auditorium, and completely renovating the parsonage, making it a modern pastoral domicile. He is an Oberlinite, and served most acceptably as Acting President, Daniel Payne College.

Mesdames Hughes, Harper, Hilson, Jamar, Shivers and McSpadden are ladies of fine qualities, who labor incessantly with their able husbands for the success of the kingdom of God, along

with other ministers and their wives in the Birmingham area,—among whom are Dr. and Mrs. Cartwright, Dr. and Mrs. Hayden, Dr. and Mrs. Robert Jones, Dr. and Mrs. J. C. Bonner, Dr. and Mrs. J. S. Brown, Dr. and Mrs. Calhoun, Dr. and Mrs. C. L. Wright, Dr. and Mrs. Swanson, Dr. G. R. Polk, Alabama State Chairman; and Mrs. G. R. Polk, Dr. and Mrs. Fred Divers, Dean and Mrs. T. D. Driver, and Dean Driver, one of our ablest theologians, desires to edit our religious literature, succeeding Dr. Abington in 1948; Dr. Driver will give the Church a fine job; he knows the field; he has been in the A.M.E. Church all his life.

Dr. Harper is now Acting President of Daniel Payne College, Birmingham, Alabama.

Dr. V. M. Townsend, well known throughout the church as "Uncle Vince" is a part of the inner machinery of African Methodism; he is known for his unfaltering courage, complete frankness, and dependability. He is one of Bishop Wright's most able Presiding Elders.

Dr. A. C. Clark, great preacher, packs them in every Sunday at Emanuel, New York City; standing room is at a premium in this great citadel of God which a former pastor split and took out over a thousand members.

Today, thanks be to God; and Bishop D. H. Sims' fine foresight in assigning old Chester Clark, my boyhood companion to Emanuel, their absences are not missed. Dollar money, under Dr. Clark has jumped from forty-five dollars to over one thousand dollars! Sisters Fannie Clark and Amelia Brookens who worked on the same Stewardess Board in Georgia watch from above.

GOD THE SAME

By Rev. M. R. Rhonenee

We are living in a changing age. When nothing seems to be the same, there seem to be a great change in the people everywhere and yet there is no change in the word of God. Even some are saying let us have a new Bible.

If God revealed himself to them of old time, why does he not reveal himself to us? There is a reason and cause for everything not with standing God is giving us new leadership who will go forward in making his revelation true.

Why does he show partiality to any particular age? Why does he not give us a new revelation, a new Bible, one adapted to the wants of present age? in place of one so antiquated?" To which there is abundant reply. God is not partial to any period, generation, or nation. The Bible was composed by men of different nations, during a space of fifteen or sixteen hundred years, and its benefits extend alike to every age and every people. The plan of salvation which it unfolds possesses universal adaptabil-

ity. Were we given a new Bible every year, it would not make more perfect the system of redemption. Christ died once for all. Those who lived before any book of the Bible was composed were privileged to believe in the promised Savior and the coming kingdom. No doubt myriads of them did so believe. The Apostle Paul, in the eleventh chapter of Hebrews, speaks of this ancient faith, and names some of the worthies who were saved by it. Abel, Enoch, Noah, Abraham, Isaac, Jacob, Sarah, Joseph, Moses, Gideon, Barak, David, Samuel, and when we say that God is not partial to any period, generation, or nation, we are calling for witness of the worthies who were saved in our age. Richard Allen, Payne, Shorter, Brown, Embry, Lee, Grant, Parks, Flipper, the prophets, and others of whom the world was not worthy, all obtained a good report through faith, and died in hope of a better resurrection.

These names are only representatives. They stand for a great cloud of witnesses, an innumerable company of angels, "the general assembly and church of the first-born, which are written in heaven." God is not unjust. He has provided for the salvation of all men. No human being will say in the general judgment that he lived and died without a measure of religious light. Ours will be the deeper condemnation if we walk not uprightly in the fuller blaze of gospel light which now overspreads the earth. Certainly there is no necessity now for a new revelation. If any age is particularly favored it is the present one.

But suppose a new Bible were written. Suppose that within fifteen or sixteen centuries, in different parts of the world, and by persons of various standing and circumstances, as many more sacred books were composed as we now have in the Christian Scriptures, and were brought together and published as a new Bible, designed to supersede the old one, who would accept it? Suppose the book were ready to-day, and were now offered to us, how many would credit it? How many Christians would give up the testimonies of Moses, of Christ, of Paul, and John, for those of the modern seers? And how many of the unbelieving and wicked, who now reject the prophets and evangelists, would accept the new Bible, turn away from their evil ways, and lead a new life? None at all. If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. But it may be replied: "Let the new revelation be accompanied with new miracles to compel belief." Answer: Miracles cannot compel belief. They never have, they never will. The human mind is capable of rejecting any evidence. Souls are not converted by miracles. In the days of Christ wicked men became more and more embittered and desperate as they witnessed successive displays of divine power. And that is what the A.M.E. Church believe in. Take the case of the raising of Lazarus. No grander miracle is on record. The body had lain in the tomb four days, and decom-

position had commenced.

Yet Jesus raised Lazarus, from the dead, and sent him forth to be a living witness. This miracle was never denied. Did it lead the determined enemies of Christ to repentance? So far from it that they sought thereafter to murder both Lazarus and his Master to get rid of the evidence. (Read John 11:53; 13, 10.) Miracles were originally designed to build up a line of standing testimony in the great work of salvation. Our Lord wrought miracles to prove his words. History shows that these miracles did not tend very largely to produce the faith which saves individual souls. As the miracles of Moses did not soften Pharaoh's heart, so the miracles of Jesus did not overpower the malignity of the Jews. In spite of all his mighty works they took him and hanged him on a tree. Were a line of miracles repeated now, no better results would follow. Let wonder, working continue through the ages, and men would simply give themselves up to endless controversies respecting the evidence. They have not stopped to this day questioning and denying the miracles of Christ. Calm reflection will convince, any man that standing revelation is the best method of rational conviction, far preferable to those extraordinary displays which some imagine would be so effectual. God has revealed one complete and comprehensive plan of salvation, and there will be no supplement. There can be none. God designs by the present plan to lodge his likeness in the human heart and make men like-minded with himself. His intent is that they shall not only receive the truth themselves, but go out and persuade others to receive it. Let men of God, that heareth say come. The plan under God is thus self perpetuating, men who are saved by it are to get hold of others and convert them. There are evidences and means already tested sufficient for this work. Nothing superior to them could be produced, and no attempt will be made in this direction. It would be unfair as well as futile. Paul was saved by the same faith that saved Isaiah, and Bishop Richard Allen by the same faith that saved Paul. We who live now have no advantage as to the conditions of salvation over the worthies whose names we cherish. Future generations will have no advantage over us. All they need is to be born again, and be filled with the Holy Ghost, from the earliest dawn of redemption down to the latest millennium glory, only one note shall be chanted in the ear of the sinner: "Repentance towards God, and faith in our Lord Jesus Christ." The old Bible is the new one, and the new one will ever be the old one.

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CHAPLAIN ISAIAH H. HUNT
O-443953 491st QM. BN., APO 926, c. o. PM., San Francisco, California

Dear Dr. Brookens:

I am writing just a few lines to let you know that it is my good pleasure to be serving with S. Sgt. Brookens and he is one of the faithful attendants of our Chapel Services.

He is in fine spirit and is doing a mighty fine job here. He is a mighty fine person and you have every good reason to be proud of him. So, keep the home fires burning and keep praying for victory and that GOD our Heavenly FATHER shall bring him back safe and sound.

May GOD bless you and yours, and with every good wish for continual health and happiness.

I am yours for the Extension of the KINGDOM of GOD through CHRIST JESUS OUR LORD.

P. S.: If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember THEE, Let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy. PSALM 137:5, 6.

Sincerely yours, In His Name,
Isaiah H. Hunt, Chaplain, Aus.

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HEADQUARTERS

491st Qm. Bn. APO 926 c. o. P.M.
San Francisco, Calif.
12 June 1945

Dear Dr. Brookens:

It is with a great deal of pleasure that I write you these few lines. I have thought of you often since we left Philadelphia, last May. I had wanted to write to you but I have been on the go ever since, I thought that you would make a good Editor and still think so but I have not as yet read one of the Reviews since you have been its Editor of which I regret so much, well I like this fine son of yours, we are on the move from place to place and I miss so much of the news from home.

We are some where in the Dutch Netherland East Indies trying to do our bit for a final victory and lasting peace, but we also realize that what we do here will mean very little if the battle on the home front is lost so we look to you and other great leaders to do back home what we are doing over here, and knowing you as I do it gives me and my fellow comrades a ray of hope to know that you are in a commanding position and best of all that you have the courage of your conviction to make the fight and may God give strength to carry on in His Name.

You are well aware of the fact that our people have suffered in recent years as perhaps no other race group in America has suffered mainly because of Prejudice, and yet we have many people in our America, the land of the free and the home of the brave where God Almighty has blessed Us beyond our fondest dream with plenty for every one and some to spare, and many of the people of our United States are so dam dumb they can't see because prejudice blinds them to the real situations of life and prejudice makes impossible any real solution of Economic, Social, or Personal difficulties, when we blame war or social, and economic troubles on some innocent minority group, we are diverting our attention from the real causes by blaming and hating some scapegoat for our misfortunes, we intensify rather than remove the difficulties.

I well know that yours are perhaps the greatest task but

there is where the battle must be fought and the victory won, and I am praying that our great leaders will not let the fine men down who have fought suffered and died for the right to live in a free world, I think that I am in the position to speak for the men with whom I serve, these boys from the cities, towns, villages, plantations, and back woods are some of the brightest minds of the world who have proved that they are not only willing to suffer, but are willing to die for a right to live and to have a place in a world of free men, where they too may provide the finer things for their loved ones.

May we count on you to do your part in making America a better place to live? I know that you will, may God bless you in the fight.

Dr. Brookens I wish that we could get something from our Church, I am sure that you know just how the AME's feel when all of the other Churches send all kinds of literature from every corner of the world telling them what the church is doing for the returning service men, and not a single thing from my church, well it makes the men wonder if our church is doing anything at all for the future part that we must play in this post war world.

Well I have the first time yet to receive a single piece of literature from my church so I am forced to use the other man's literature.

Well now for one other thing that I think should be mentioned to complete the picture and that is the waste of money by our loved ones who think that they are making the men happy by sending them boxes of food stuff, do you know that hundreds of thousands of dollars are being wasted every day by our people who can least afford such things? The men don't need anything like that, they have more food than they can eat, more clothes than they can wear, they don't want those things and with the many that I have talked with they ask me to get this message to the folks back home tell them to please save the money because it is just like throwing it in the sea. Sometimes its more than a whole year before the packages catch up with the men and many of them come early they are battered and bruised to the point that they are no good. The things that the men want more than anything else is mail, letters and more letters that is the big thing in the life of every service man, over here. Well lest I bore you with many things that rest so heavily on my mind I shall close and with the hope that God will bless you and yours and keep you in His keeping. Kindly remember me to the family and friends over the church as you go from place to place. I shall be glad to have a word from you at any time.

Sincerely your Brother,
In His Name,
Isaiah H. Hunt
Chaplain, Aus.

BISHOP J. H. CLAYBORN AIRPLANES TO AND FROM WEST AFRICA; HE PRESENTS BUDGET OF $25,000.00

By J. S. Brookens

Bishop J. H. Clayborn, presiding Bishop of the Fourteenth Episcopal District, comprising West Africa, is the first Bishop in the one hundred fifty-eight years of the history of African Methodism to travel by airplanes across the Atlantic Ocean in carrying out the work of our African foreign fields.

He has flown to West Africa; he has held three annual conferences, he is the first Bishop in eight years to personally preside over our West African Mission Conferences; he has made a comprehensive survey of the most pressing needs connected with his work; he has, like Livingstone and Rhodes, bravely trekked through the African bush, walking hundreds of miles under the blazing tropical sun; and manfully enduring the innumerable hardships of the African bush travel, contemptuously risked death from bites of most poisonous reptiles, and the savage claws of African jungle beasts.

It is true, my brethren, that our elevation of men to our Bishopric does something "more" to those whose hearts are right, whose souls have been touched with Shekinah's holy zeal. The history of the Christian Ministry is replete with examples portraying the "difference," after men, by the grace of God and through the confidence of their brethren, have been elevated to the Church's highest offices; note the apostle Paul, St. Francis, of Assissi, Savanarola, Henry McNeil Turner, Levi Jenkins Coppin, W. Sampson Brooks, Augustine, and Ambrose, his teacher; Ignatius, Polycarp, Justin, the Martyr, John Huss, and John Henry Clayborn.

Church, oh Church, have Bishop Clayborn "tell you the story" of our church and our people who live in the equatorial belt, who have patiently waited eight long, weary years to hear from the mother church in America, tell of the African woman whose heart had been touched by the Gospel whom Bishop Clayborn met on a jungle trail, painfully and laboriously carrying a sack of corn weighing fifty pounds on her bare back from a distance of one hundred fifty miles to the "mission" as a contribution for the Gospel!

Truly, Bishop J. H. Clayborn is the second W. Sampson Brooks as an advocator for West Africa; and a missionary Financier.

He has just returned from his new field of labor and his story is thrilling, gripping, and effective.

One of his first appearances was before the Chicago Annual Conference, and why not? For is not Bishop John A. Gregg a flying missionary Bishop, too? And did not this same John Andrew Gregg go to South Africa with his young bride at the start of his most glorious ministry that

has led him to fly fifty-seven thousand miles on Christ's missions?

Yes, Bishop J. A. Gregg could well appreciate the work of his fellow colleague, Bishop J. H. Clayborn; and the other Bishops will do the same for they are One.

The Chicago Annual Conference gave Bishop Clayborn six hundred eighty dollars following his soul-touching address, they lead the connection in this respect since Bishop Clayborn's return!

Who will be next? This is a most worthy cause led on by one of our great missionary Bishops, Bishop J. H. Clayborn.

Surely we will not fail the immortal spirits of Allen, Quinn, Payne, Turner, Morris Brown, Salters, W. D. Johnson, L. Ruffin Nichols, P. H. M. Brookens, I. D. Davis, E. W. Lee, Wright Newman, W. O. P. Sherman, J. S. Flipper, Allen Cooper, R. H. Porter, G. W. Alexander, Max Manning, J. Albert Johnson, M. P. Harvey, Louis Holt, Payne Johnson, E. J. Lunnon, Abram Grant, R. A. Grant, Lucy Hughes, Tony Askew, J. Otis Haithcox, H. B. Parks, W. H. Heard, Jeff Williams, A. J. Carey, and the host too great to number, who worked, labored, and left their immortal imprints in the annals of the church; who watch as we toil onwards and upwards with our God's church; for they left it to us today to go a little farther; to give our means to carry on the work in our mission fields.

Money is plentiful! The world's pleasures are overwhelming, the world is constantly asking man to spend more for its mundane effervescences! Let us give Bishop Clayborn this paltry Budget of twenty-five thousand dollars; why we have many annual conferences as the Chicago Conference, the Pittsburgh Conference, the Ohio Conference, the Southwest Missouri Conference, the Baltimore Conference, the Virginia Conference, the New York Conference, and others, which raise twenty-five thousand dollars, and double that amount in one setting! It is a small amount, it is an insignificant sum, we know the intrepid, unconquerable A.M.E. Church will give it to him for he is desirous of returning to West Africa just as soon as he is given the $25,000.00.

The Bishop himself has taken five thousand dollars as a personal task, and the Editor of the A.M.E Review is giving him one hundred dollars of this amount which is one-fifth of the Budget.

He comes up from the ranks; he is a commoner; we put him on the Bench, now, let us help him make his job a success; we are not going, so let us send!

Bishop Clayborn has asked the West African Conferences to raise five thousand dollars, and that was why the African woman walked one hundred fifty miles to bring fifty pounds of corn!

This leaves only $15,000.00, a paltry sum, for the Annual Conferences, leading churches, and church organizations to Give!

The Bishop has outlined a strenuous itinerary, covering the next ninety days; he hopes the Fall Conferences throughout the connection may be open to the mission he has set his heart upon for the West Afri-

can Methodism, and that all our leading churches will avail themselves of this opportunity to enliven their missionary programs by hearing an eye witness account from across the Ocean.

"FIX IT"

THE TASK OF WOMEN IN THE POST-WAR WORLD

By Mrs. Jane J. Caddell

The tasks which will confront women in the post-war world are many, but one which I think is of utmost importance to our community and national life is the re-establishment of security in the home, not financial security but emotional security.

Much consideration is going to be given to the returning Service Men, which is as it should be; but what about the thousands of children ranging in age from a few months to eighteen years who are in dire need of the security of a Christian home?

Many people think that children do not notice or realize when there are certain vital elements lacking in their struggle for existence. However this is a greatly mistaken idea. Fear is one of the first emotions to be recognized in a very young infant aside from hunger, and it is a definite indication of emotional insecurity.

Other things which bring about emotional insecurity is a feeling of being unwanted or in the way. Everyone of us crave a certain amount of attention—so it is with a child and a lack of emotional security sometimes warps a young life beyond repair. To compensate for the lack of security at home the child turns to other things to offset this lack and usually the things he does is behavior which is not acceptable to society.

We as church women must encourage the return of women, especially mothers, to the home. It is the mother who in the formative years of life influences the child and instills in him the Christian virtues which lead to true success in life.

A child is infinitely better off with his mother's love and encouragement behind him than the worldly prosperity which she can provide for him at the war plant.

In England it was discovered that the children who remained in the cities with their parents while the bombs burst about them were happier and more secure emotionally than the children who were sent to the country to dwell in safety with foster parents.

We all know that it is the simple elements of life and not money which brings genuine happiness.

God assigned woman the task of training men and forming character. We must put forth every effort to encourage the help of all women in rebuilding the home, the place where in the last analysis rests the very foundations of our civilization.

EASTLAND ASSERTS NEGRO GIs QUIT IN HOT FIGHTING

Claims Assaulted French Girls;

Continues Filibuster Against FEPC

Washington — Senator Eastland (D., Miss.), carrying on Friday the Southern filibuster against the FEPC, injected into the long discussion an assertion that Negro troops are "an utter and abysmal failure."

Flailing his arms and jerking his tie askew, the Mississippian declared "high ranking generals" had told him on a recent European trip that the Negro troops would neither work nor fight.

In Normandy, he shouted, they criminally assaulted members of the families of French farmers.

"And we're asked here," he said, "to set up an unfair preference against a white soldier solely because the Negro minority sells its votes to the highest bidder in a political campaign. If it weren't for political considerations, this measure wouldn't get 10 votes in the Senate."

The FEPC—Fair Employment Practice Committee is its full name—was set up by executive order of the late Franklin D. Roosevelt to police industry against discriminations on account of race, creed, color or national origin.

Pummelled by Southerners as a breeder of racial disorder, the organization is gasping for legislative life. Their filibuster, however, is threatened by a move to limit debate through the parliamentary device of cloture. The decision will come Monday.

Eastland opened the same gambit used by his colleague, Theodore G. Bilbo, Thursday. He wasn't filibustering, he said; the whole thing was a part of a gigantic plot to Sovietize the United States; the racial purity of the white race must be maintained.

He said he heard in Europe that the Ninety-second (Negro) Division, had the best training and best equipment; it also had Negro officers whom the generals were "forced to commission" for political reasons.

"That division," he said, "could not be placed in an important position in the line.

"The Negro soldier has been an utter and abysmal failure. I'm not saying that out of prejudice. That is what the responsible generals told us.

"Some of the Negro officers deserted their posts, the whole division without cause, rhyme or reason would quit fighting."

He said it was necessary to disarm "a good many Negro soldiers" in Normandy because they would go to French farmhouses under the pretense of hunting Germans, "call the men out into the yard and hold guns on them while they went in and criminally assaulted members of their family."

Eastland said there are color lines in all parts of the country, "but down in Dixie we are a little more open with it than they are in the North." He said he was convinced that veterans from Pennsylvania and New York will return from the wars

with the same attitude toward the Negro as that in the South.

———oOo———

COURT RULES IN FAVOR OF EQUAL TEACHER PAY

St. Louis—(ANP)—The Little Rock Special School District has violated the Fourteenth Amendment to the U. S. Constitution in paying Negro school teachers less than whites. That was the ruling last week of the U. S. Circuit Court of Appeals here in reversing a decision of the United State District Court of the Eastern Arkansas District of Arkansas. The lower court was ordered to enter the judgment asked by Mrs. Susie Morris, a Little Rock school teacher, whose petition described her to be acting "for herself and for others similarly situated."

CLU Aides

Mrs. Morris had asked the court to declare that race discrimination existed in payment of Little Rock school teachers. The court declared itself ready to entertain a new motion for an injunction if it proved to be needed.

The Little Rock school board had claimed that no discrimination based on race existed. The American Civil Liberties Union here intervened in behalf of Mrs. Morris in the appeal to the U. S. Circuit Court.

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URGE TRUMAN TO PARDON 50 NEGRO SEAMEN

A resolution calling upon President Truman "to grant a full and unconditional pardon to the 50 Negro sailors" found guilty of mutiny by a court martial after the Port Chicago explosion was adopted unanimously last week by Local 15 of the UAW-CIO.

The resolution also urged the CIO to co-operate with the N. A.A.C.P. in mobilizing all labor, liberal, Negro and working class fraternal organizations in a campaign for the pardon of these sailors who were given sentences ranging from 8 to 15 years.

The charge of mutiny arose out of a petition asking for transfers to other types of work which allegedly had been circulated by the defendants, all of whom were involved in the disastrous explosion of a munitions ship which resulted in the death of 327 Negro sailors.

Charging that the incident is a "vicious extension of Jim Crow practice in the armed forces," the resolution maintains that no consideration for the effects of the horrors of war was made in this case. Yet, it states, "the Army and Navy have made a whole system of allowances for battle fatigue, shell shock and psychological reaction to war experiences."

The union states that the 50 sailors were found guilty of a conspiracy to mutiny when actually the men were "exercising the Democratic right of petition—a right included in the Bill of Rights of the Constitution of the United States."

Copies of the resolution were also sent to Secretary of Navy Forrestal, UAW-CIO President R. J. Thomas and to other union officials and locals.

THIS IS NO JOKE, MR. BILBO

(A plain-spoken letter from Red Skelton, one of America's greatest comedy stars.)

Dear Friend:

I'm in the Army now. I've been in for more than a year. Back home I thought I knew America. I took the Declaration of Independence for granted, and the Bill of Rights. I took democracy for granted, and all our great freedoms. Because in my field a man was taken for what he was—and no one gave a moment's thought as to whether he was a Christian or a Jew, a white or a Negro, a Protestant or a Catholic—I thought that held good for all America.

I was mistaken. I heard some talk among soldiers that shocks me. It opened my eyes. These fellows are being told in training courses that we are fighting this war to defeat fascism—that fascism gains power by spreading disunity; by stirring up hates between people because they happen to go to different churches, or have skins of different color, or have different family trees.

Stay-Home—Birds Pull Hitler's Stuff

But the boys said to me: "If that's what fascism is, then we know some people back home who are fascists. For they try to do exactly what Hitler and Musso did before they got bumped off. They're always yelling about Catholics or Jews or foreign-born or Negroes no good. What are we fighting here in Europe for if those stay-at-home birds go on pulling the same stuff like Hitler did?"

These soldiers I was talking to were in a hospital. They were badly wounded guys who had been through the mill, and the Army had given me the job to cheer 'em up with my usual corny jokes. They laughed all right, these fellows; but I wasn't laughing.

No Difference on the Battlefield

"How do you feel about this business of racial and religious prejudice?" I asked them.

"Who, us?" They looked at me surprised. "Listen, Red, out here in combat areas there ain't no such thing as different race or religion or color. We're buddies, see. You don't ask the guy who picks you up when you're hurt and who risks his life to get you back to safety: 'Hey, feller, are you a Jew?' Or the guy who bayoneted a Nazi just as he was about to rub you out: 'Pardon me, sir! Where did your folks come from?' We know the score."

"That's right, Red," chimed in another. "But we're worried about when we get home. The folks back home—some of them, at least—still don't know the score. Will you tell 'em for us how we feel? We don't want when we get back into civvies to hear the same old Hitler tripe."

Straighten Out These Trouble-Raisers

I forgot to pull that swell joke I was saving for the end. "I sure will, fellows," I said.

That's why I'm telling you this now. I'm speaking for the

fellows who went through the mill. Next time you hear some one say: "Oh, he's a Jew!" or "We don't like Catholics!" think of those wounded boys in the hospital, and tell off that trouble-raising guy as best you know how.

You'll be doing the soldiers a favor; and you'll be doing the America we all love a greater favor.

Faithfully,

|s| PVT. RED SKELTON.

———oOo———

WHITE MARINES ASK HIGHER RATINGS FOR NEGRO BUDDIES

By Enoc P. Waters

(Defender War Correspondent)

TENTH ARMY HEADQUARTERS, OKINAWA—Calling for the immediate advancement of Negro marines to higher non-commissioned ranks from which they are presently barred, a group of 16 white marine sergeants here have addressed a petition to Marine Corps Headquarters in Washington.

Though the Marine Corps, in line with its policy of advancing Negroes to higher non-com ratings as they qualify, will eventually advance the Negroes to the higher grades, the whites now holding the posts in most of the companies here feel promotions have been too long delayed.

"It is the opinion of us who work closest with the Negroes here that the greatest majority of colored non-commissioned officers (holding the rank of corporal and sergeant) are qualified for further promotion and are fully capable of replacing the white staff. There is little hope of advancement for the colored personnel in accordance with present TO's so long as we are here and it is our sincere opinion that the units involved could function more efficiently if this condition were remedied."

In conversation, the white non-coms declared that many of the Negro non-coms are college-trained men who held positions of leadership before coming into the service.

In many companies, they admitted, Negroes are already acting unofficially in the positions denied them and that they have been able to get better results than the whites.

The Negroes, too, are anxious for the promotions and declare there is little incentive for working hard when promotions are frozen.

"We naturally agree with the white non-coms," a Negro marine who was a school teacher and athletic instructor studying for a master's degree, said.

"The trouble is probably that the people in Washington are unaware of our ability to catch on and of what the situation is out here. Many of us have been in a corps since June 1942 and with some of us now about to graduate from officers training school it seems only logical that there should be many of us ready for higher non-com ratings."

Interracial Activities

NEGROES HAVE WON THEIR RIGHTS

LETTERS FROM "YANK," U. S. ARMY WEEKLY MAGAZINE

Dear Yank:

The other night we had a jam session with some colored boys from a quartermaster trucking outfit quartered near us. This morning we were read an order which prohibits us to associate with colored troops "except on business."

A colored tank outfit fought side by side with this regiment clear to Steyer, Austria, and we were never ordered not to fight alongside of American troops of the colored race, so why should we be forbidden to associate with other American soldiers because of color?

Pvt. David Icheson.
In Germany.

* * *

Dear Yank:

I received a copy of your magazine and read that the AMG is letting the Germans go back to school. After that I read in MAIL CALL about the jim crow treatment of colored American soldiers.

Now I am from Mississippi. Until I came into the Army I hated Negroes. It wasn't anything they did to me; I just didn't like them. Since I have been in the ETO I have fought from D-Day with Negro soldiers. I was wounded twice in one foxhole and a Negro saved my life by using his first aid kit on me. Then he carried me to where a doctor could work on me. This was under heavy fire. Later he died. He was from New York and he knew I was from the South, where he had no freedom.

Many Negro soldiers have died on the front for American soldiers who thought Jim Crow was right. So, if Germans can have freedom after they have caused so much suffering and destruction, why not let the Negro have what they fought for? I feel that they should, and a lot of Southern GI's feel the same way.

T-Sgt. Willie Jones.
In Germany.

———oOo———

WHITE ALABAMA HERO CHANGES MIND ON NEGROES

Tuscaloosa, Ala. — (ANP) — Sgt. Henry Eugene Erwin, the first B-29 crewman to win the medal of honor and who is recuperating here at the Northington General hospital from severe phosphorous burns, declared last week that the war has changed his mind about Negroes.

Sgt. Erwin, whose red hair has won him the nickname of "Red," told how he was injured aboard a B-29 bomber en route to smash Japanese military targets on

Iwo Island. His best friend, Sgt. Herbert Schnipper, was a right gunner on his plane. Sgt. Schnipper saved Red's life by administering blood plasma after he was wounded by a phosphorous bomb.

"He's a Jewish boy from Jamiaca, N. Y.," said the wounded hero in reference to Sgt. Schnipper. "You know in Alabama, I hadn't known many Jewish people. Not many Catholics, either. In the army you learn something about people. When you get a buddy on your plane and eat and sleep together, and borrow each other's clothes, and fight together, you learn there's not much difference in religions. This Sgt. Schnipper is a really swell guy; he'd give me the shirt off his back and there's nothing I wouldn't do for him."

"Take Negroes," he continued, "you know, down South here the people don't think so much of the Negro; they think he doesn't work. Well, when I saw what the Negro engineers did in getting the blacktop down on our field at Guam, I changed my mind about them."

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SOUTHERN EDITORS COME TO DEFENSE OF RACE

Praise the Negro Soldiers

From The Tampa (Fla.) Tribune

Under-Secretary of War Patterson has performed a distinct service for the Nation in correcting the record on Negro servicemen, which was so cruelly distorted by Senator Eastland of Mississippi during his recent filibustering speech against the Fair Employment Practices Committee. The Senator's cowardly use of sweeping assertions in attacking the courage and Americanism of an entire race called for a forthright answer. Certainly his conclusions are not supported by thinking white citizens of the South.

The average Southerner is fair-minded and tolerant. He believes in giving credit where credit is due. Senator Eastland's charges that the Negro's war record is a bad one, that he has been a cowardly soldier and has "disgraced his flag" do not appeal to Southern people as either accurate or just. Moreover, they act to stir up racial intolerance at the time when the efforts of responsible individuals are in the opposite direction.

. . . The record clearly refutes Senator Eastland and his mysterious informants. We'll ac-

The Times-Dispatch

cept the opinion of a great American like General Eisenhower any time in preference to the generalizations of a prejudiced Mississippi demagogue.

* * *

(*Richmond, Va.*)

. . . It is humiliating to the South for two Mississippi demagogues to misrepresent the Southern people with their unfair diatribes.

* * *

The Macon (Ga.) News

We conceive it to be the duty of every Southerner to repudiate every appeal to racial prejudice. The white people of the South cannot live on terms of enmity and hostility with a ra-

cial minority constituting one-third of the population. Persons who fan the flames of racial hatred are enemies of the people and their free institutions.

This speech of Senator Eastland's is one of the basest appeals to such prejudice and hatred we have ever read. We hope that the entire South will repudiate it, and that the Senator's own State, at the first opportunity, will return him to the obscurity from which he came.

* * *

Courier-Journal

(*Louisville, Ky.*)

. . . The Senator himself is branded as a dangerous enemy of national unity in his cowardly use of sweeping assertions designed only to discredit a loyal American minority.

* * *

The Item

(*New Orleans, La.*)

"Truly there is no worse influence in high life than Senator Bilbo. He is a disgrace to Juniper Grove, where he was born; to Mississippi, which he represents; and to the Nation, of which, unfortunately, he is a citizen.

Mr. Eastland should take counsel with himself, unless he is courting a national reputation which reflects itself in such terms as those. Such repute is too high a price for a few votes that could be won by more respectable means than coon-shouting, on infirm and silly canards. Unless the junior Senator takes himself in hand betimes, he is likely to fall a hopeless victim to the ancient aphorism, "Evil Associations Corrupt Good Manners."

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SELMA POLICEMAN JAILED AS WOMAN BEATEN TO DEATH

Murder Charge Filed After Attack on Woman Listed as 74 Years Old

Selma, Ala—George Booker, 26, Selma policeman, has charged with murder in the fatal beating of an aged Negro woman, Sheriff J. E. Kennedy reported Tuesday night.

The woman, Niecey Brown, 74, was attacked June 10 with a "beer bottle or club," the sheriff said, and died several hours later without regaining consciousness.

Kennedy said that Booker, arrested Tuesday on a warrant issued by Acting Judge Alston Keith of the court of common pleas, was held in jail without bond.

Beaten in Own Home

He said the beating occurred in the woman's home, eight miles from here on the Summerfield road, after Booker had entered by "kicking in the door."

The house is located outside the Selma police jurisdiction, and Booker was off duty at the time, the sheriff reported.

The accused man has been on the police force here only a few months.

Shot by Husband

Sheriff Kennedy said Booker was shot in the shoulder while inside the Negro's home, and that a charge of assault with intent to murder had been filed

against the woman's husband, Lige Brown, a farmer.

Brown is at liberty under $500.00 bond.

Booker, quoted by the sheriff as saying he went to the Negro's house "to see about buying fish bait," was confined in a hospital until his arrest Tuesday.

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OHIO SOLDIERS

Youngstown — Cpl. William Watson, son of Mr. William Watson, Sr., of Valley Street entered the service in March, 1944. He has served overseas since November, 1944 and is with the First Army. He received the Bronze Star for meritorious achievement. His wife, the former Mary Robinson and son, William, III, are looking forward to his return home.

Pvt. Morris Coleman, 24, stationed in Almogardo, New Mexico, was inducted in March. He is the husband of Mrs. Gussie Coleman of 8617 Nevada Avenue. His parents, Mr. and Mrs. Andrew Coleman, live at 2653 East 55th Street. He attended Rawlings and Central. He was employed at Otis Steel before his induction. He was recently home on a 15-day furlough which ended May 29.

Gabriel E. Hampton, Jr., S 1-c, was home on furlough from overseas. He spent his time with his parents, Mr. and Mrs. Gabriel E. Hampton, Sr., of 9701 Quincy avenue. He enlisted in the Navy on December 1, 1942 and took his boot training at Great Lakes, Ill. He has served two years overseas in the South Pacific.

Addyston, Ohio—Sgt. J. W. Branham, Jr., 27, son of Mr. and Mrs. John Branham of North Bend, O., R.F.D. No. 1, veteran of 14 months overseas service, has been awarded the Purple Heart. He was wounded while in action in Italy with the 370th Inf. of the Fifth Army, on February 8. Sgt. Branham entered the Army Jan. 22, 1942. He is still in Italy. A brother, Staff Sgt. Benj. A. Branham is stationed at McCord Field, Washington. Since his induction in August, 1942 he has been there as an Administration Specialist of the Army Air Forces. Both are members of the First Baptist Church of Addyston, O.

Coxswain James Howard Kirkland of Chagrin Falls was home on leave recently. He volunteered for service in September, 1943 and took his basic training at Bainbridge, Md. He was then sent to Camp Pendleton, Cal., he is a former East Technical High School student. Kirkland has been overseas for almost 19 months and participated in seven campaigns. He is the son of Mr. and Mrs. Howard Kirkland.

M-Sgt. Henry J. Davis, 26 years old, is the son of Mrs. Benna V. Salter of Luverne, Ala. His home address is 2517 East 58th street, Cleveland, and his wife, Mrs. Geraldine Davis, lives at 2377 East 34th street. Davis, who has been overseas, captured a German soldier recently and found on him a $100 bill in German money as well as his picture and birth certificate, all of which he sent to his sister as a souvenir.

FAIR DEAL FOR NEGROES

By Robert Quillen

This is addressed especially to those people, unacquainted with the "deep south," who think congress must do something to insure fair employment practices because Negroes in the south are either denied the right to work or forced to toil long hours and paid in table scraps, old shoes and second-hand clothing.

(Incidentally, an F. E. P. C. investigation a year or two ago revealed more unfair practices in Detroit than in Texas, and now the reduced staff is giving most of its attention to the "ten worst cities," only three of which are south of the M. & D. line.)

I dislike writing about my private affairs, but in this instance it is unavoidable. After all, how can any witness testify without being personal?

South Carolina is not the deepest south on the map, but in all that is typical of the south it qualifies as Exhibit A.

The small brick house that is now my winter home in South Carolina was built while our nation was enjoying one of the periodic economic sprees we call booms. Everything was outrageously high. Cement was $2.50 a sack; the poorest quality of oak flooring (the only kind available) cost $140, and pressed brick cost a nickel a brick, $50 a thousand.

My boss carpenter was a white man. I paid him $5 a day. The brick mason was a Negro. He charged me $15.00 a day, and the white man who mixed mortar for him cost me only $2.50. (Th Negro mason found another on for me in a neighboring town and he also charged $15 a day but his work was so awful i had to be torn down and he qui without waiting to be fired.)

The plasterer was a big Ne gro with a fine baritone voic who sang as he worked. He wa an expert. I have forgotte what he charged, but he too the job "by contract" and set hi own price.

Every white painter in tow was tied up for months to come but a transient came by just i time. He was a little brown Ne gro and one of the best work men I ever saw. I think h charged me $5 a day. His onl fault was that he got drunk every week-end and I had to bai him out of jail every Monday morning.

Negroes get the lowest wages because they do the common labor; but in every pick and shovel gang, in ordinary times, you find unskilled white men who are drawing the same wage. Skilled Negro workers, around home, get the pay of skilled white workers.

I do not mean to say that Negroes get an economic fair deal. I am only testifying concerning a few matters in one small place which I happen to know about.

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FREED IN SLAYING OF WHITE SHERIFF

Tallahassee, Fla.—A Dixie court ruled this week that a Negro may shoot in self-defense —even if he kills a white man.

The Florida Supreme Court freed Alfred Snipes, a Negro, who had been sentenced to serve

20-year term for manslaughter or killing a white sheriff in November, 1942.

"The accused is a Negro," read the majority opinion handed down by the high court. The decision added, however, that this fact "should make no difference in rules and principles applicable to the administration of justice."

Beaten by Sheriff

Snipes shot Sheriff Gatlin of Walton County and wounded his deputy, Curtis Miller, when one white man attacked him after searching Snipes' home for liquor. The two officers beat Snipes with blackjacks.

After reversal of the first degree murder conviction, Snipes was retried and convicted of manslaughter. In both trials he maintained that he acted in self-defense and that the shots were fired during a scuffle.

Justice Rivers Buford, writing the 4-3 majority opinion, said, "the record clearly establishes the proposition that if in fact the accused fired the shot which killed Mr. Gatlin (and this is not at all certain) he did so in an altercation in which he had made a desperate but unsuccessful effort to withdraw and after having been shot several times, had been struck over the shoulder and head with a blackjack and was in imminent danger of being killed by the deceased and another.

Color No Difference

"The accused is a Negro. The deceased was a white man and was sheriff of his county and was accompanied by his deputy, another white man.

"However, these facts should make no difference in rules and principles applicable to the administration of justice.

"So this court should view the record just as if all the parties in the altercation had been black, or if all had been white, and when so viewed, we are unable to escape the conclusion that the fatal shot (if fired by the defendant) was fired in his lawful self-defense.

Chief Justice Roy Chapman and Justices Alto Adams and Elwyn Thomas dissented, but wrote no opinion.

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JUSTICE DELANY GETS 10-YR. TERM ON DOMESTIC BENCH

New York City—Justice Hubert T. Delany, former Assistant United States Attorney, was appointed justice for a full ten-year term on the Domestic Relations Court bench this week. The appointment was made by Mayor Fiorello H. LaGuardia following Justice Delany's three years of filling unexpired terms on the Domestic Court bench.

Bornin Raleigh, N. C., Justice Delany was graduated in 1923 from the College of the City of New York and three years later was graduated from the New York University Law School. In 1923 Charles H. Tuttle, United States Attorney, appointed him Assistant United States Attorney.

In the five years he served as a Federal prosecutor, Justice Delany handled 500 cases and obtained 498 convictions. When he resigned in 1932, he was asked to remain for six months as a special prosecutor.

In 1934 Mayor LaGuardia appointed him to the old board of Taxes and Assessments. When this body was superseded by the Tax Commission under the new city charter, Justice Delany was appointed a member of the commission.

His first appointment to the Court of Domestic Relations was on Aug. 1, 1942, to a vacancy created on the bench when Presiding Justice Warren Hall entered the armed forces.

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SENATE TACKLES FEPC LEGISLATION

Bilbo Claims Sufficient Votes to Kill Agency

Washington, D. C.—The Senate waded today into the hot controversy over continuing the Fair Employment Practice Committee amid preparations for a night session in the event a threatened filibuster develops.

Majority Leader Barkley (Ky.) told colleagues to be prepared to meet far into the night if a talkathon starts on the proposal to provide $466,200 for FEPC to continue operations another year.

When reporters asked Barkley what the prospects were for the FEPC, the Kentuckian laughed and said:

"That's the $64 question."

Bilbo Claims Victory

Meanwhile, Senator Bilbo (D., Miss.), a leading FEPC opponent, claimed enough votes to block efforts to restore funds to the agency by means of a rider to the pending war agencies appropriation bill. The rider would quire a two-thirds vote.

While hinting he might abandon his plans for a filibuster Bilbo told newsmen, "a general never discloses his plans beforehand. My plan is to kill FEPC as dead as hell."

FEPC's funds expire Saturday midnight, the end of the current fiscal year.

Barkley prepared for the night session after the Senate cleared its decks for the expected FEPC fight by voting against sharp House-approved reduction for the Office of War Information. The Senate approved $39,670,215 for OWI compared with the House figure of only $18,000,000.

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SHARP WORDS FLY ON HOUSE FLOOR OVER FEPC BILL

Congresswoman Says, 'Unholy Alliance' Seeking to Kill Measure

Washington—Charges of "an unholy alliance" to scuttle the Fair Employment Practices Committee, and "legislative blackjacking" to gain backing for it, were hurled Tuesday on the House floor.

The House debate occurred as the Senate approached a crucial vote, possibly Wednesday, on the question whether the agency dealing with race issues in job preferment shall be given further funds.

At one point in the sharp inter-changes one member resorted to the unusual procedure of moving that another's words be "taken down."

"Alliance," Says Mary

While Rep. Keefe (R., Wis.) was demanded that the House be permitted to vote on the FEPC issue, Rep. Mary Norton (D., N.J.), chairman of the House labor committee, said there is "an unholy alliance" between the appropriations and rules committees to kill the agency.

The rules committee has pigeon-holed a bill that would give FEPC, created by executive order of the late President Roosevelt, a legislative birth certificate and make it permanent. It also is holding a resolution by the appropriations committee intended to give the agency $125,000 either for liquidation or operation expenses pending action on the measure giving it congressional sanction.

Accusation Withdrawn

The House flareup was climaxed when Chairman Cannon (D., Mo.) of the appropriations committee accused Rep. Keefe of "trying to mislead the country" as to the position of the appropriations committee on providing money for FEPC.

Keefe moved that Cannon's words be taken down, a procedure in which—if the presiding officer found the words in violation of House rules—Cannon would have been denied a right to utter a word in the House the remainder of the day.

Cannon withdrew his accusation and the tiff ended.

Earlier, Rep. Slaughter (D., Mo.), member of the rules committee, declared a government official had used "legislative blackjacking" to gain backing for the FEPC legislation. He said Fowler Harper, Department of Interior solicitor, urged FEPC friends to "put the heat on Congress."

Petition Blocked

Rep. Woodrum (D., Va.), appropriations committee member, told the House he is against the bill making FEPC permanent but "there's a petition on the speaker's desk" to discharge the rules committee and bring the measure directly to the floor.

"If the members of this House want FEPC they can have it," he said.

The petition has not received the necessary 218 signatures needed to discharge the committee.

The House debate began when Rep. Bender (R., Ohio) accused the appropriations committee of providing for the "liquidation" of FEPC, and Keefe declared "I am sick and tired of the chairman of the appropriations committee putting out the impression that Republicans are responsible for blocking FEPC."

Keefe charged the Democrats with "shadow boxing" on the issues.

Cannon denied this, saying the committee recommended $125,000 for FEPC, pending action on legislation intended to give the agency formal congressional sanction. He said the appropriations committee has always been for FEPC.

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AKRON REPRESENTATIVE SIGNS FEPC PETITION

Akron, Ohio—Losing no time in complying with a specific request, Walter B. Huber, democratic congressman from this district, has signed the petition to bring the FEPC legislation out of the committee.

In a letter to Artee Fleming, attorney, Huber stated, "For your information and for the information of those people, colored and white, who feel that this war is being fought to preserve the four freedoms, which our late President held so dear, I am happy to inform you that I have today signed the FEPC petition to bring this legislation before the House of Representatives."

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JOB DISCRIMINATION CHARGED HERE

Job discrimination against Negroes in Cincinnati was alleged in a proposal to Gov. Lausche that he create a "governor's committee on discrimination," it was learned Monday.

Rep. Howard M. Metzenbaum (D., Cuyahoga) suggested the committee. The governor now has it under consideration.

"A large number of employers in the Cincinnati area," he said, "refused throughout the war to hire Negroes. Eight of these employers were respondents in a public hearing relative to their discriminatory practices . . . "

(He referred to a Fair Employment Practices Committee hearing held in Cincinnati in March, 1945.)

Mr. Metzenbaum recalled in his letter that God Lausche had declared in favor of legislation to ban racial and religious discrimination in employment.

NEGROES SEEKING FEPC BACKERS

Telegrams calling for support of a bill for a permanent Fair Employment Practices Committee were sent to President Harry Turman, Sens. John Bankhead, Dennis Chavez and Lister Hill, and Rep. Frank Boykin Tuesday night by the newly organized Mobile council of the FEPC.

Identical wires were sent to Boykin and Bankhead by the Negro organization and said in par: "We earnestly implore your support to legislation for" a permanent committee. The telegram to Truman said in part: "We thank you for your forthright firmness in support of legislation for continuance of" a FEPC.

Telegrams to Hill and Chavez were identical and said in part: "A permanent FEPC is vital to all minorities."

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MERCHANT MARINE CAPTAINCIES GIVEN 4 NEGROES SINCE 1942

By W. G. Rogers

New York—Since 1942, four captain's commissions have been granted by the U. S. Merchant Marine to Negroes. The first of these, and the first in American history, went to Hugh Mulzac of the S.S. Booker T. Washington.

Mulzac's prolonged fight against intolerance is told in "All Brave Soldiers," a story of the Liberty Ship Booker T. Washington, published today. It was written by John Beecher, of the family of the antislavery

orator, Henry Ward Beecher, and the author, Harriet Beecher Stowe, of "Uncle Tom's Cabin" fame.

Father Was White Man

There are exciting tales about ship's carpenter Fred "Chips" Reed, who was torpedoed several times and whose former wife is a major in the Army Medical Corps; about John Carapiet, who had two ships sunk under him on one of several trips to Murmansk.

But Mulzac is the skipper, and his story is not far from typical. Beecher knows it intimately because as purser he served under him for two years.

Mulzac spent his youth in the British West Indies but has been an American citizen since World War I.

Mulzac's father, a white man, ran a whale fishery and a shipyard; his mother was black. His father wanted him to study engineering in Trinidad but Mulzac wanted to see the world, and ran away to sea.

His Grades Set Record

On his first visit to this country he heard the word "nigger" used for the first time; it was applied to him. If this is "the land of freedom they talk about, I never want to come back," he said.

His father financed his nautical studies in Wales, and at 25 he held his second mate's ticket in England. Stranded in this country, he couldn't get a job on deck because he was black. In World War I, when the demand for seamen exceeded the supply, he got an American second mate's license and a job, and in 1920 he passed his master's examination with the highest grade ever known in Baltimore, according to Merchant Marine inspectors.

But though he held a master's ticket, he couldn't get a master's berth. He worked for Marcus Garvey's Black Star Line; he shipped as steward; worked ashore as painter, helped found the National Maritime Union.

In World War II, the War Shipping Administration appealed for qualified officers, but turned Mulzac down. To get the job, the efforts of the National Negro Congress, the N.M.U., the C.I.O., the Negro press, the F. E. P.C. and President Roosevelt were necessary. The Booker T. Washington was commissioned in October, 1942, with Mulzac as captain and other Negro officers.

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$1,025,000 ASKED BY SOLONS TO ENLARGE NEGRO SCHOOLS

Declaring the state has not spent a dollar for new buildings or new facilities since Fort Valley State College became a state institution, a special legislative committee has recommended a $1,025,000 building program for this Negro institution.

In a report to be filed today, the committee said:

"With four times as many regular college students as in 1938 (when it was a private school), with one-half more high school students, with three times as many summer school students, with a faculty three times as large, it is very evident that this institution has outgrown its

present physical plant and also its faculty."

The legislators recommended constructing the following: Library, science, health, and physical education building, central heating plant, agriculture facilities (dairy plant, poultry plant, and silo), dormitory for men, dormitory for women, infirmary, graduate building, arts and crafts building, homes for employes and faculty, purchase of farm land, and repairs to the present building.

There are no dormitories for boys at present, all space being taken by the girls.

The solons said the institution has won a reputation throughout America as a high-class school for Negro youth. The regents have authorized the college to develop new and advanced offerings on the graduate level in education, home economics and agriculture. Facilities are lacking for such work, the legislators reported.

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'THE MAN' READY TO TALK FOREVER

Bilbo Claims No Letup Until FEPC Is Dead

Washington—Sen. Theodore G. (The Man) Bilbo (D., Miss.), continued his one-man filibuster against the Fair Employment Practices Committee Thursday and promised to keep on talking until the agency is dead.

It was his second day of marathon oratory. He talked for four consecutive hours Wednesday.

He resumed at 1:15 p.m. (E WT) Thursday. As of 6:30 p.m., he was still going strong, but he said he hadn't even "got warmed up yet." So the Senate resigned itself to a night session.

Bilbo, champion of white supremacy, established his beachhead on the Senate floor Wednesday. Thus far, he has resisted successfully all efforts of his colleagues to dislodge him.

Firmly entrenched behind three desks littered with books, papers and pencilled notes, he has stood his ground against their frontal attacks, flanking maneuvers and infiltration tactics.

The short and balding Mississippian, who is drawing the biggest crowds in weeks, got a brief respite today when he agreed to yield the floor twice—on condition that he get it back.

He rested for almost an hour while Chairman Tom Connally (D., Texas), of the Senate foreign relations committee, reported on his trip to San Francisco and urged the Senate to ratify the world security charter drafted by the West Coast conference.

When Connally finished, Bilbo resumed.

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BRITISH GIRLS WEEP, EMBRACE DEPARTING GIS

London—Young women in Bristol staged a near mob scene when they heard that several companies of American Negro troops were leaving Bristol to return to the United States, according to the Sunday Pictorial.

"The scene was Bristol, most English of all English cities," the Pictorial said in a Page 1 story. "The time was 2 a. m.

yesterday. The actors were a mob of screaming girls, aged between 17 and 25. Girls besieged the barracks and began singing "Don't Fence Me In."

"This was too much for the colored men, who began to break down barbed wire surrounding their quarters. In a few minutes hundreds of girls and U. S. soldiers were kissing and embracing. And later approaches to the railway station from which the troops were leaving echoed with the shouts and sobs of girls who thronged the pavements."

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$10,000 FROM CONCERT FOR NEGRO COLLEGES

The United Negro College Fund raised $10,000 last night towards its goal of $1,550,000 through a benefit concert of the Sperry Symphony Orchestra in Carnegie Hall. Gladys Elizabeth Childress, a young Negro pianist studying at the Julliard School on a fellowship, appeared for the first time in New York. The college fund seeks money for the wartime needs of thirty-two private accredited Negro colleges.

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U. S. COURT TO RULE ON GA. VOTE BAN

Atlanta—(ANP)—The United States Federal court is expected to rule whether Negro citizens may vote in the state Democratic primaries when it convenes here on Sept. 4.

The case to be decided will involve the Rev. P. E. King, a prominent young minister of Columbus, Ga., and will be heard by Judge T. Hoyt Davis, a young jurist. The importance of the franchise suit will prevent the young minister from attending the 65th annual National Baptist Convention of America, Inc., at Detroit.

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WARM SPRINGS TREATS NEGRO POLIO VICTIMS

Atlantic City—(ANP)— Negro infantile paralysis victims are now being treated at the celebrated infantile paralysis hospital at Warm Springs, Ga., made internationally famous by the late President Franklin D. Roosevelt.

That statement came last week from Charles Bynum, director of Negro activities of the National Foundation of Infantile Paralysis, Inc., New York, during the annual meeting of the board of trustees and officers of the National Medical Association here. He described his polio agency as a directive which consists of nearly 3,000 chapters, coordinative and unifying organization.

At national level, the program includes epidemic aid, education and research, he said. At local level, the program is medical care. Aid is given to victims without regard to race, creed, color or age.

"Negroes are admitted to the Warm Springs hospital," he said.

The NMA will hold its next annual convention in Louisville, according to its president, Dr. E. I. Robinson, of Los Angeles.

DR. WHITE NEW PREXY AT EDWARD WATERS

Jacksonville, Fla.—Dr. Amos J. White of Wilberforce University has been selected as the new president of Edward Waters College here, it was announced this week by Bishop H. Y. Tookes, chancellor of the college.

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COURT-MARTIAL DISCHARGES REVERSED

Washington, D. C.—The NAACP won reversal of dishonorable discharges this week in the cases of Lieuts. Samuel B. Wallace, Leo Ammons and Joe R. Jackson, who were court-martialed in Camp Polk, Louisiana, for alleged disobedience of orders of their commanding officer and for being AWOL.

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NEGRO ANNOUNCED AS CANDIDATE FOR DAYTON PUBLIC SCHOOL BOARD

Dayton—When a group of citizens here proposed the name of Rev. Granville W. Reed as a candidate for the city school board, there was city-wide approval of the selection.

There has been for a long time the feeling that in order to secure the proper representation for the Negro population, a Negro member must be elected to various boards and commissions.

Rev. Reed has been a leader in progressive movements in all fields. As pastor of Wayman Chapel AME Church, he has won an exceptional place among the ministers of the city. His candidacy for a place on the school board may well be the thermometer by which other possibilities will be gauged.

Rev. Reed will have the solid support of more than 50 organizations, with memberships ranging from 25 to 1,200, including labor unions.

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NAACP ASKS JUSTICE DEPT. HEAD TO PROBE UNSOLVED DIXIE CASE

By Harry McAlpin

Washington, D. C.—(NNPA)—Tom C. Clark, confirmed last week as Attorney General of the United States by the Senate—to take office on July 1—conferred with two of NAACP's outstanding attorneys on the same day he was confirmed. The attorneys were Thurgood Marshall and Judge William Hastie.

The only case discussed in the conference on which they would make any public statement was the Screws case. Screws, a Georgia sheriff, was convicted in the lower federal courts of violation of a federal civil rights statute in the brutal beating and killing of a Negro. Screws appealed to the Supreme Court, which upheld the right of the Federal Court to try the case, but sent it back for retrial on legal technicalities.

According to Atty Marshall, Clark gave assurance that the case definitely will be retried and prosecuted at the earliest possible moment. This will be during the fall term of the federal courts.

EQUALITY VITAL ARNALL ASSERTS

Georgia Chief Says Negroes Must Have Rights

Louisville, Ky.—Gov. Ellis Arnall of Georgia said here Tuesday economic equality for the Negro is a right which should not be denied him and is much more important to him than social equality.

"What the hell difference does it make if you sit down and eat with Negroes, visit with them in their homes, talk with them?" he asked. "That just means they have something to eat, that they have a home, that they have had enough education to carry on a conversation.

"The important thing for the Negro is not social equality, but economic equality—the right to work and earn a decent living so that he will have enough to eat, a good home and a good education."

The governor insisted he did not favor "breaking down any of the customs set up in the South," but did believe that equal economic opportunities for the Negro in Georgia would be necessary to assure the well-being of the state as a whole.

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GOV. ARNALL PLUMBS HEART OF PROBLEM

Gov. Ellis Arnall of Georgia, the untypical Southern Governor, advocates in the current issue of *Collier's* that good wages for both whites and Negroes will cure the South's ills, including the race problem.

"The so-called race question is an economic one, not social," the liberal Governor writes. "Pay the Negro good wages for his work, give him the opportunity to demonstrate his own capacity to learn, work and earn, give him his Constitutional rights and you have solved this distorted so-called race problem."

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TABLES TURNED— WHITE WOMAN REFUSED POSITION BECAUSE OF NEGRO PREJUDICE

Dayton—In a city of 461 factories where the fight has been to integrate competent Negro workers in all phases of effort, there has been brought to light a case in which a white worker was refused employment because of objections by Negroes in the same department.

According to officials in the offices of the WMC this is the first instance of its kind on record, and one of the rarest cases ever to confront the USES.

Gets Referral as Cook

Mrs. Catherine L. Linn, white, 34 Hershey St., was referred to the Dayton Osteopathic Hospital for a position as cook. Mrs. Linn went for the job, but returned to the offices of the USES and reported she was told at the hospital she couldn't be hired because of the attitude of the colored help.

Mrs. Treadway, assistant manager at the hospital, is alleged to have stated, she "would have hired her, but Negroes resented integration."

Mrs. Treadway, further, is said to have stated that on one occa-

sion a white employee left because of the unfavorable position the colored help placed her in.

The writer immediately called upon Mrs. Linn at her residence in Riverdale, and sought a detailed version from her. Speaking with the slightest trace of an accent, the lady immediately said, "I don't want no trouble about it. They're colored and I'm white; I guess they have a right to feel the way they do. I don't want no trouble about it."

Will Not Talk

Mrs. Linn, who is a small, gentle-speaking woman of middle years, was assured we merely desired her side of the affair, and since the case was so unusual, a statement from her of her reaction to this reversal of the usual procedure. However, it became increasingly evident she was afraid to commit herself further, and merely repeated her first statement, that she did not wish more trouble.

We then sought the assistant manager, Mrs. Treadway, at the Dayton Osteopathic Hospital for her version of the case.

She readily admitted the facts we presented and countered with, "It seems to me I ought to be able to say who shall work here; and if I want all colored help, I should be able to get them."

"You prefer an all-Negro crew in the culinary department?" we asked.

"It isn't what I want," she countered. "It's what the colored help I have will permit."

"In what ways do they prevent another person from working here?" we asked.

"In any number of ways," replied Mrs. Treadway. "They won't show a newcomer where anything is; neither will they cooperate, or help them in anything, and I just can't have my kitchen routine disrupted."

Mrs. Treadway was quite vehement in her statements against the FEPC, saying she "thought that bill was killed in the legislature last week."

However, the assistant manager was emphatic in saying she would have hired the woman, but that the Negroes working for her resented integration.

Same FEPC Procedure

When Donald Glover, Minorities Representative of the WMC was questioned concerning his action on the case, Mr. Glover replied, "We have proceeded with this case exactly as we would any other."

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WAR PLANTS CALL NEGRO WORKERS STEADY AS WHITE

Many Change View in Year; Only 18 of 300 Now Find Absenteeism a Race Trait

Many employers who believed a year ago that absenteeism was characteristic of Negro workers have undergone a change of opinion, according to reports to the National Urban League, of 1133 Broadway, from almost 300 war plants throughout the country.

Absenteeism among Negro workers was cited as a special grievance in only eighteen out of 300 replies to a league questionnaire. A year ago a similar canvass brought sixty-eight unfavorable answers.

Guichard Parris, field secretary in industrial relations, said that the questionnaires were sent to the same war plants in both surveys. Nearly all the unfavorable reports were from companies which were repeating their experience. The eighteen were checked by the National Urban League with the following findings:

Absenteeism was found to be most common in concerns where the opportunities for Negro advancement were very limited. There was also an unusual amount of absenteeism in shops where the work was "of a hot or dusty nature." Other factors cited were homesickness, transportation difficulties, hostility on the part of white workers, a feeling of insecurity and occasional after-pay-day sprees.

A Typical Reply

Typical of a large number of replies which the National Urban League has received from its more recent survey is the following from the American Merri-Lei Corporation, 621 6th Avenue:

"On your original inquiry," wrote Victor Hoeflich, president, "we reported our experience as showing a higher rate of absenteeism and turnover with our Negro employees. With the lapse of time, however, and the development of a number of steady Negro workers, it is now apparent that we were going through a state of selection.

"We want to mention this point so that the Negro worker does not appear in a poor light. Very likely our experience has been that of other plants as well. We can now say that with our present Negro employees, their rate of absenteeism and turnover is no greater than that of white workers."

A report from the dye-casting division of Doehler-Jarvis Corporation, of Toledo, showed that the rate of absenteeism among Negroes had been reduced from 12 per cent, when they were first introduced in the plant in large numbers, to a present rate of 2.7 per cent.

The Louisville Bedding Company, of Louisville, found that educated Negroes "do the work as good as any one," but that "the uneducated, lower-living-standard Negro will not work steady."

Allis-Chalmers Reports

Lee H. Hill, vice-president of the Allis-Chalmers Corporation, said that his firm is the largest single employer of Negroes in Wisconsin and disclosed that many are used as clerical workers and on shop machines of "a very high skill level." He made no mention of absenteeism as a special problem.

A Cleveland company reported that "after considerable patience, we have a number of Negroes in our plant who have become the highest producers and wage earners." The writer's chief grievance was "against the manner some Negroes conduct themselves in stores, public places and transportation." He said: "We fear most their growing independence—getting the idea they can push their way into the better jobs without earning them."

Mr. Parris had an answer for this, too. He said most Negroes now engaged in industry were domestic and agricultural workers before the war. "The majority have been able to fit themselves into their new environment without friction," he said, "and have geared themselves quickly to the tempo of industry. With others it is taking a little more time."

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REPRESENTATIVE POWELL ASKS STATEMENT ON JIM CROW IN U. S. PRISONS

New York—Atty. Gen. Tom Clark has been asked by Representative Adam Clayton Powell, Jr., (D., New York) for a statement on the Government policy on segregation of Negro and white prisoners in Federal institutions following information that a mixed group of conscientious objectors were put in solitary confinement at Ashland, Ky., following their refusal to eat in the mess hall as long as jim crow was practiced there.

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DR. LLOYD WOODS ON N. Y. U. FACULTY

Raleigh, N. C.—Dr. Lloyd T. Woods, professor of chemistry at St. Augustine College, is teaching organic chemistry in the summer school session of New York University.

THE DIVINE ARTISAN

By George A. Singleton

There are those who regard the universe as the work of caprice, chance or accident. Back of it there is no supreme power or intelligence. There is no purposive activity which upon the stage of time finds fulfillment. Aeons of ages ago countless atoms flying through illimitable space in some inexplicable fortuitous manner came together and decided to organize themselves into the cosmic order of the solar system with asteroids, stars, moons, suns and planets. In short the world of phenomena just happened.

Another version is that there lies back of the universe an intelligence which far surpasses anything of which finite mind is capable of imagining. Supreme person, would ground Jehovah, Jove or Lord. One loses oneself in the infinite egress when attempting to get back to him. How the cosmos came into being may forever remain an inscrutable mystery. Evolutionists to one side, there is nothing more sublime than the thought contained in Holy Writ: "In the beginning God." How he works is quite another question. Science has advanced many hypotheses. One must of necessity admit that the universe is wonderfully made. Adaptation is perfect and coordination marvelously synchronized. A wise man once remarked that many worlds might have been botched before this one was made. This may be true of the natural or-

er and it seems palpably true our world today by the way en are butchering each other id defacing the earth to satis- their passion for economic oods, power and pelf.

I am saying that the Divine rtisan is working out a long inge program on the stage of me. Ambitious and presump- ve man would scan his works ut in vain. In moments of high nspiration, profound, sustained inking, few choice spirits may ise to heights sublime and atch fleeting, evanescent in- ights but as yet the high pur- ose and plan lie wholly beyond uman ken.

Philosophers contemplating he world give large place to a liscussion of what theologians all anthropology. The evolu- ionary process, agrees the man f science, reaches its loftiest eak or highest level in man. The religionist holds him to be he gem of creation. He has been created a little lower than he gods and crowned with glory and honor. The greatest poet in the English speaking world re- gards him as the paragon of animals. Man. There is no study more sublime. His anatomical structure is a marvel. His mind which enables him to make a direct attack upon his environ- ment is almost divine.

The scientific inventions of the present day are thought-pro- voking. Man even raises the dead, causes the blind to see and the lame to walk. He casts out devils by psycho-analysis and the new laws of applied psychology. He injects adrena- lin into the hearts of dead men. If the tissues have not been subjected to the laws of decom- position, the heart starts pump- ing again. He transfers good eyes to sockets once filled by in- jured ones. He transfuses blood into emaciated and weakened bodies. He imitates the Eter- nal.

Everything in the world ful- fills some purpose. The farm- er kills worms, but it was dis- covered a short time ago by a scientist that they enrich the soil. The gnats, fleas, flies, all do what the Divine intended. A few days ago I visited a large zoological museum and saw a hippopotamus, hyena, leopard, bears, monkeys, baboons and scores of animal life. In the vast forests of the earth their an- cestors for years, lived, roamed, reproduced themselves, fought and died. One species was preyed upon by another. Many animals like the elephant, horse and carabao have been domesti- cated and are used by man. Fur- bearing ones like the fox, rac- coon, beaver, leopard and mink give their skins to keep fashion- able ladies warm. Despised snakes and horrible alligators are in the pocket-book, and la- dies shoe-making business. Drugs which the apothecary compounds come from weeds and plants in field and woods, and from animals which men fear. The thought of the Divine Artisan who constantly works and never slumbers is thrilling. Man may sleep unconscious of the world but the Divine never closes his all-seeing eyes in slumber.

Man does not know how the world was made or how it con- sists, but no rational person can sidestep or bypass the thought of a Master Workman everlast-

ingly working. Every atom, molecule, electron, every grain of sand, chemical element, all things fit into the gigantic ventitous with Him. So we move on through birth, life and death, an endless cycle. Where di man come from, why is he her and where is he going? Ho big is the world, his home, an what is the backlying purpos and meaning of it all?

THE WILL OF GOD

By H. N. Robinson

St. James, Pittsburgh

There is an ethic of Jesus which is the way of life. It is that beyond which we cannot go. But which if found becomes the norm of life. It offers the direction, the principles upon which life and action should be based. It is the channel through and by which all our actions should be determined.

Whether one accepts it as the Sermon on the Mount, or the Golden Rule, or as simply the will of God perhaps does not matter. There must be something which becomes the rule or directive for our lives.

Whether it is a freedom—a lack of rules or laws by which we are determined or whether the very freedom is the restraint or determinative is to be found. Directives ofttimes are looked upon to be a set of laws or rules which are to be followed diligently. But it can equally be so that the demand of a particular type or quality of life is its own directive.

Jesus gave us no set of blue prints or rules to be followed. Life for him was not to be found in a pattern. It was a Way. Following that Way would bring a quality. He furnished only a few principles and directions for a few situations, and these wer to be the determinatives for oth er situations. Following the would lead us, and that is ex actly the point. We do not kno where they would lead us. Bu it is certain that a quality o life would be found that woul far surpass any we might imag ine.

Is it possible then for man discovering this ethic to carry it out in life and living? Cer tain it is that there are situa tions we are called upon to face which Jesus did not. But the direction and principle is none the less there!

Let one determine then that he shall allow his life to be determined by some such ethic, and immediately he runs into trouble. There are some handicaps which are difficult to surmount.

Physical Handicap

In the first place the physical demands are too great. Following such an ethic would lead us into far off paths. One would be forced to spend all one's time following the demands of a particular experience which in turn would lead to others. One very easily could spend all his time dealing with the demands he

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many that any individual
fronts. I was driving with
y enough time to meet a
aking engagement. I was ac-
ted by a man with a plea to
e him across town to a hos-
al as he was sick. I refused,
l these are the judgments
t passed through my mind:
. I had only enough time to
meet the engagement
2. There were dozens of oth-
er machines around
3. The police patrol ambu-
lance was across the street
4. The man was smoking and
hence was in no real weak-
ened distress
5. He was standing in a safe-
ty zone, which meant he
had chosen the street car
as his previous means of
locomotion.

t as I left I wondered if I had
ade the right choice. There
e some experiences which
nnot be made upon such sur-
ce choices. Prof. John Knox
ports of meeting a man upon
e street who appeared to be
unk. But upon examination
was staggering because he
as anemic, and therefore needed assistance. He was broke, from out of town and knew no one. He met the demands placed upon him.

Demands like these can be multiplied and to meet them would place a physical burden that would be too great for the individual. His individual pursuits could not be carried out. He would have to forsake self, family, wife, children, job for the higher demands of this commanding ethic.

How far are we to go? What are the limits? That is the question. Lin Yutang says, "Jesus' injunctions ended with the second smiting on the left cheek; what one should do after turning the right cheek, if there was a third slap, followed by a fourth, the Bible did not tell us." —(Between Tears and Laughter.)

The Social Handicaps

Again, following the leadings of such an exacting ethic would have its social handicaps. We realize that our ethic comes from the Bible message. But its interpretation and that message has always been colored by our cultural, economic and poltical environment. Its meaning and demands upon us have always been determined by such an environment.

For that reason slavery, feudalism, crafts, capitalism, monarchies, limited monarchies, communism, democracies, all have existed within the framework of the Christian way. In all of these the Christian ethic has endeavored to be lived. But in all of these this ethic has had the handicap of such systems.

Wherever it has been tried it has run into conflict. This is the

handicap. How easily could one follow it among the class system of India, or the lack of regard for womanhood in Japan? To follow this ethic one would find himself running counter to all the social taboos, mores, and customs. Such conflict is not easy.

What might be done in the North, would be impossible in the South. What could be done in an urban area could not be done in a rural, mining, or mill area. What could be done within one social class could not so easily be done in another.

The problem becomes very real and vital when several examples are examined. (1) The missionary who is supported by a board whose money comes from an investment in a concern which hires child labor, or practices discrimination in hiring and upgrading; or whose income is from investments in real estate which is sub-standard housing in slum areas. (2) The pacifist who is a conscientious objector and faces the wrath of indignant parents or pupils in his class, and whose fellow teachers refuse to associate with him. (3) The minister who is presented with the problem of a Negro presenting himself for membership in a white congregation. (4) The railway conductor who wishes to furnish Pullman accommodations to a Negro in a state whose law prohibits and in which car persons are riding who resent such a presence. (5) What shall be the attitude of a Capitalist toward labor in a competitive capitalistic system and vice versa, when both the employer and employee in his given circumstance are driven by this Chri tian ethic?

The problem in the light o such social handicaps is not a easy as merely saying, "let u discover this ethic, and then fo low it."

The Problem of Values

In each circumstance ther choice is open to the individua And Either—Or is presente and many times an Either— And. We recognize that th problem of values is here in volved. Which is less or grea and which would we choos But the problem would still b with us, and the handicaps in volved would make for som type of compromise either o time or values or principle.

Let us suppose that a youn man has completed all his stud ies for the ministry and has als done some graduate work t better equip himself for service Two calls are extended him, on to a rather contained but grow ing community of people above the average, the other a rathe large downtown church sur rounded by people of commo means and intelligence and un derprivileged. The choice is his It then becomes a problem o values. Shall he accept the one to which he can minister on the level of his preparation? Can he do more for these? Because of inexperience shall he accept because the social problems involved will not be as great?

Accepting that the salary is the same, shall he accept the other church because the need for trained leadership is greater? Because the social problems present a challenge, despite experience? Does this group place a greater demand upon him be-

ause they are underprivileged? This is not a problem of black nd white, but of white and ray. It is the choice between reater and lesser values. Nowhere in the teachings of Jesus hall he find the express answer r example. It can be found only in discovering the will of God nd he must wade through the hoices offered and discover the alue.

The Psychological Equation

But even in discovering the value by which our choice shall be determined presents some barriers and handicaps which must be overcome. They are psychological. Suppose the young man in his early youth, had been a member of an upper class church whose pastor he liked. But whose pastor because of his social ideas and social gospel had run into trouble with his church board, and had been dismissed. Had the young man made the choice of accepting the call to the downtown church because he feared he could not best serve the upper class church, his choice would not have been purely on the basis of values involved. It would have been colored by this previous experience which would have given birth to suspicion. He would have chosen not the downtown church because of the challenge and values involved, but because of what happened to him and the pastor he loved. So that a lot of things we think we choose on the basis of ethic, we only do on the level of some previous psychosis. And if we choose the one way which is right only because the other way is the one we hate or dislike, our choice or action cannot be attributed to the demands of the ethic.

Compromise—Adjustment

If these handicaps are now accepted, and if even the choice of values is another added difficulty, what are the limits, and how far can we go in following the demands of this ethic? This involves the problem of compromise.

Compromise is a word in ill repute in Christian parlance. It implies only a part-of-the-way going, when there could be more. It implies concession and surrender of a part of the principle or the right. But when we admit that there are some handicaps which prevent us from going all the way, not because we sacrifice or concede the principle or right, what shall we do?

There then comes the time when compromise is no longer compromise. Compromise then becomes a strategy of adjustment. But even here we must remember that there must be a point which shall be reached therefore we compromise and that under no circumstances shall we stop before we reach it.

There, therefore, appears to be two views, one a long range, eternal view, and the other an ad interim or temporary view. This seems to have been the mind of Jesus. He instructed his disciples that when they came to a city which refused to listen or believe, they were "to shake the dust from off their feet" and depart (social handicaps). Sometimes when he became weary and tired (physical handicaps) he withdrew from the crowds to rest. And at an-

other place it was impossible for him to do anything: "He could do no mighty works, because of their unbelief."

We are to do what we can, as far as we are able at the time, but also to relate ourselves to the possibilities that might be realized, "greater things than these shall ye do." I cannot believe therefore that the Sermon on the Mount contains only ad interim ethics, but realizing that there would be difficulties in realizing them, they become the fruit or goal or direction for our realization.

Paul's Conception

This problem was one of the first to confront the early church. Paul meets with it early. In I and II Thessalonians, the Christians wanted to know if they were not to seek to do the will of God and follow this ethic to the exclusion of all else. Not even to take time out to work. In Philemon the problem presents itself of what to do with slavery. Certainly the Christian ethic would say no. Onesimus must be a free man. But Paul and Philemon, slavery and Onesimus are caught in a system. What then is he, or they to do?

Paul's answer is not a compromise as such. It may be considered an adjustment. But it is resolved in an ad interim view—go back and be a good slave, Onesimus; Philemon be a good brother as a slave master; but the long range view is that of course a good brother believing in brotherhood cannot believe in and practice slavery. In time brotherhood shall exist and slavery shall die out. T bears witness.

So the ad interim views only temporizing *views* in wh we are to adjust ourselves u the long view, eternal *princi* shall have had time to through our social thinking systems and bring the revo tionary reform that God w

This is not dependent u any social hope or any escha logical hope. Not even upon social hope of Jesus, that world would soon end and God would remake the wo It rather is dependent upon perfectionism as conceived Jesus and Paul in which ma "called to saints, holy . . . " this is God's idea. God is that no matter what the ti element might be. The gospel content has no patent cial hope. Its real foci is Go Word and the idea of good a what is right. It is this that m must strive for and which mu impel him, which he must se to realize.

It becomes a real problem life. Its answer is not to found in the pages of the Ne Testament. The problem th is to follow the Will of God the end—as far as Jesus we to the end. But this is never be permitted to be colored social systems or forces. T social force or chance o prompts the act. The Will God thus carried us on not wa ing to effect a change upon ciety—but changing society the force of the carrying out the Will of God.

Conclusion

Doing the will of God is ideal. But any attempt to tra fer an ideal to an individual

doomed to failure due to the imperfection of man. This is an enduring difference between God and man.

But there is value in the attempt for it serves as a stimulus. Like a good kick in the seat. It is the opening of the eyes to beyond what one sees already realized, to a longer goal and a direction.

We have said it cannot be done. But that is not frustration. It simply means that it cannot be done today, and that it is not a program for tomorrow. But it is a suggestion of giving a scale by which man can live, so he will try to do it. It will of course bring moral and physical indictments and even spiritual tensions, but it will be an attempt to do what is right in a commitment.

We have said that it has the difficulties, of not knowing ultimately the ultimate good, which also brings physical handicaps. The real problem is of doing good *here* or doing good *there*. But this only means the necessity for a more ordered thinking and use of the mind.

So it remains as one of life's paradoxical situations. It can be done, yet it cannot be done without such serious difficulties and handicaps existing with it. It becomes more or less a question of strategy—for it is a compromise without a middle of the road, straddling of the fence compromise. It is compromise with the idea of strategy and a paradox in which we accept the means as inevitable without enjoying it, and even without "accepting" the means.

ANTI-BIAS LAW LAUDED BY DEWEY

Albany — New York's anti-discrimination law made history not only for the state but for the nation, translating into law what is the very essence of our free society, Gov. Dewey declared last night.

His second report to the people on the accomplishments of the 1945 Legislature, carried in a state-wide broadcast, was chiefly a vigorous defense of the Ives-Quinn measure, which he admitted had met "some rather bitter opposition."

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CANCER BECOMES GREATEST KILLER

Mammoth Control Drive is Launched in Nation

New York—Cancer was revealed today as a greater killer than war.

Preparing to launch a $5,000,000 drive during April, which has been proclaimed "cancer control month," the American Cancer Society, released some terrifying figures. For instance:

Fifty times more people die of cancer than die in all wars.

600,000 *Afflicted*

About 600,000 people are currently afflicted with the disease, and cancer attacks one out of every eight persons, causing the death of one out of every three women who die between the ages of 45 and 60.

The cancer death rate has more than doubled since 1900, and 60 per cent more die of it than of all the contagious diseases together.

"We want to impress upon the public the importance of going to the doctor or to a clinic promptly, as soon as any warning signs appear," explained Mrs. Harold Vincent Milligen, national commander of the society's field army of 300,000 volunteer workers.

Not Always Fatal

"Many people think that cancer always means death—but that's not true. Of the 165,000 who died in the United States last year, 55,000 could have saved themselves if they had known the danger signals and acted in time."

The organization hopes to increase its force of volunteers to half a million this year, and to expand the "detection clinics," where patients may have an examination at a nominal fee.

"Although," added Mrs. Milligen, "nobody has ever been turned away because he couldn't pay the fee."

The workers distribute leaflets which point out that there are still only three proven means of treating cancer—surgery, X-ray and radium—and warn against peddlers of salves, ointments, medicines, drugs, pills and other "easy cures."

The pamphlets also delineate the danger signals by which the dreaded cancer manifests itself in the early stages, including persistent sores, lumps, change in color or sizes of warts or moles, persistent indigestion or hoarseness or an unexplained cough.

BILL ENACTED IN NEW YORK OUTLAWS BIAS

Empire State Is First to Pass Measure Protecting Workers

Albany, N. Y.—New York Monday became the first state in the Union to enact a law making religion or racial prejudice in selecting workers a punishable offense.

Gov. Thomas E. Dewey signed the Ives-Quinn anti-discrimination bill at 1:25 p. m., after a public ceremony attended by approximately 200 persons.

Similar legislation is being considered by seven other states and also by Congress. New York's law is effective July 1.

"By this act the state declares the simple principle that in employment there shall be no discrimination by reason of race, creed, color or national origin," Dewey said. "It expresses the rule that must be fundamental in any free society—that no man shall be deprived of the chance to earn his bread by reason of the circumstances of his birth."

Dewey now must name the five-member commission created by the measure to investigate workers' complaints of discrimination by employers, labor unions or employment agencies. Each commission member will receive $10,000 annually.

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CONTENTMENT

By George Matthew Adams

Contentment is something that we all search for, but gain only momentarily. Perhaps it is best, for then there is something ever for which to look forward.

Oliver Wendell Holmes once gave as his definition of contentment—"four feet on the fender." Which, during his time, was undoubtedly true, for there were many fenders. To sit before a log fire, with the fagots crackling, a book in hand and a gentle patter of rain upon the roof above, to me at least represents a picture of contentment that is both realistic and comforting.

I am reminded of the boy with a fishing rod, who passed by the palace of a king, who was looking out of a window, wishing that he were the king and the king wishing that he were the boy. And then that other story of the king who longed for contentment, and sent his couriers throughout his kingdom to search for a contented man, and when found, to get his shirt and bring it to the king that he might also, perhaps, enjoy the contentment of the man who wore it. The couriers searched, and coming upon an old man by the roadside, singing, asked if he were happy. "Yes," said the stranger. "But are you contented?" "I am." "Let us have your shirt." "But I have no shirt!"

Health and an easy conscience both go far toward furnishing one with a happy phase of contentment. But it is possible to have a personal philosophy of life that can go far in giving to anyone bits of contentment that will smooth out many a problem, and clear many a rough way ahead. Envy no one else's good fortune; rather rejoice in it. Take things as they come, without complaint. Banish all fear from your life. Look upon nature as a teacher, emulate her beauties and seek out her truths.

Administering to others, unexpectedly, always brings not only a certain contentment, but a joy and satisfaction that are rarely rivaled.

It's the little things in life that bring the most contentment. A day in the country, painting from nature. An hour or so in the forest, sitting upon a log, or upon the pungent earth, listening to the fascinating calls of birds. Or alone in a boat with a fishing rod—every moment expecting a nibble or a strike!

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JUSTICE OFF BASE

By Robert Quillen

As this is written, officials of New York are doing what they can to undo a great wrong that can never be undone. Their intention is to recompense a citizen of New York who served three years and four months in Sing Sing for a forgery he did not commit.

The real criminal, recently arrested for another offense, made a full confession. It came too late, for the wronged man had already served his full sentence, less the usual time off for good behavior.

Strangely, he appears to bear no malice. Yet the wrong done to him seems to have been inexcusable. It was a product of stupidity and the prosecutor's usual zeal to obtain a conviction instead of justice.

There must be a motive for crime. And a broker with a good reputation, a big income, a loyal wife and children and a happy

home isn't likely to risk the loss of everything by stealing $3,100.

The "evidence" that convicted him was identification by three witnesses who now say they were mistaken and express regret.

Identification by ordinary witnesses may be dependable in rare instances, but as a rule it is worthless. No matter how honest the witness may be, he is tricked by his own mind. He wishes to help the cause of justice. When he is shown a suspect, or a photograph, and asked if that is the man, he knows he is expected to say yes, and he usually says it. The very fact that the man is accused and in jail influences the witness to think him guilty.

Can you accurately describe a stranger you saw for a few moments weeks ago? If there was some unusual circumstance or emotional experience to fix his image in your mind, perhaps you can.

But three persons who saw a stranger briefly, under ordinary circumstances, are almost certain to give different descriptions of him. To one he was tall, to another average; one saw blue eyes, another brown; one remembers a pale man while the others thought him florid. Yet all may identify him—or another man—when they see him in charge of a cop.

In rare instances the guilty man and the innocent one are much alike, and the mistake of witnesses seems justified; but there are case histories to prove that well-meaning people of ordinary good sense will identify a suspect who resembles the criminal only in being a biped.

Many a man can't tell you the color of his wife's eyes. To let his identification determine the fate of a person charged with crime is about as scientific as trial by torture.

———oOo———

POPE APPEALS TO WORLD TO FORGET WAR HATRED

Vatican City, May 9 (U.P.)—Pope Pius XII appealed to the world by radio today to forget the hate resulting from almost six years of war in Europe and dedicate itself to reconstructing such chaotic ruin "as mankind has never known."

Speaking from his private library, the Pope asked for the speedy return to their homes of war prisoners, internees and displaced persons.

Asks Justice in Far East

His gratitude for the end of the war in Europe, he said, was mingled with prayer for a just finish to the bloody struggle in the Far East.

The new world, he said, must be based on respect for human dignity and equality of rights for all peoples and all nations. He warned that the war's dead could not be forgotten in shaping the new world.

"It seems to us," he said, "that they, the fallen, are giving warning to the survivors of this cruel scourge and are saying to them: Let there arise from the earth, wherein we have been placed as grains of wheat, the moulders and builders of a new and better Europe, of a new and better universe."

Cites Rebuilding Task

The new world must be "founded on the filial fear of God, on fidelity to His Holy Commandments, on respect for human dignity, on the sacred principle of equality, on the rights of all peoples and all states, large and small, weak and strong."

"The war has created on all sides chaotic ruin, both material and moral, such as mankind has never known in the entire course of human history. The task of this hour is to rebuild the world."

Urges Mutual Trust

He made no reference to vanquished nations or their political systems.

Only in an atmosphere of justice and mutual trust could peace be reestablished firmly, he said, in the face of Europe's "gigantic problems—and the general decay of public institutions, misery, famine, relaxation and barbarization of customs and the unruliness of youth." The Pope's address follows in full:

"Here at last we behold the end of this war which, during almost six years, has held Europe in the grip of the most atrocious suffering and most bitter sorrow.

"A cry of humble and ardent gratitude arises from the very depths of our heart to "the father of mercies and the God of all consolation" (II Cor. 13).

"But our canticle of thanksgiving is accompanied with the suppliant prayer to implore also of divine omnipotence and goodness the termination, in accord with justice, of the sanguinary warfare in the Far East.

Inhuman Massacres

"On our knees in spirit before the tombs, before the ravines disturbed and reddened by blood, where repose the innumerable corpses of those who have fallen, victims of the fighting or of inhuman massacres, of hunger or of misery, we recommend them all in our prayers and especially in the celebration of the holy sacrifice, to the merciful love of Jesus Christ, their Savior and their judge.

"And it seems to us that they, the fallen, are giving warning to the survivors of this cruel scourge and are saying to them: Let there arise from the earth, wherein we have been placed as grains of wheat, the moulders and builders of a new and better Europe, of a new and better universe, founded on the filial fear of God, on fidelity to His holy commandments, on respect for human divinity, on the sacred principle of equality, on the rights of all peoples and all states, large and small, weak and strong.

The war has created on all sides chaotic ruin, both material and moral, such as mankind has never known in the entire course of human history. The task of this hour is to rebuild the world.

"As the first element of this restoration, we long to see, after so long a period of waiting, the prompt and speedy return, insofar as circumstances permit, of the prisoners, of the interned, combatants and civilians, to their homes and to their wives,

children and the noble works of peace.

"To all them we say: Let not your energy flag nor your courage fail. Dedicate yourselves ardently to the work of reconstruction, sustained by a strong faith in Divine providence. Apply yourselves to labor, each one at his post, resolute and determined, with a heart animated by a generous, indestructible love of one's fellow man.

Holy Undertaking Awaits

"It is difficult, certainly, but it is also a holy undertaking that awaits you in repairing the immediate and disastrous consequences of the war: We refer to the decay of public order, misery and hunger, the relaxing and brutalizing of customs and usages, the lack of discipline among the youths.

By so doing, little by little, you will prepare for your cities and your villages, for your provinces and your fatherlands, a lot more acceptable and renewed vigor to your blood.

"With the threat of death lying-in-wait driven from the earth, from the sea and from the sky, the lives of men, creatures of God, and that which remains to them of their private and common possession henceforth assured by the laying down of arms, men can now set free their minds and spirits to the building of the peace.

"If we limit ourselves to consideration of Europe, we find ourselves face to face now with gigantic problems and difficulties which we must overcome if we wish to plan the way to a true peace, the only one that can be lasting.

"Peace, indeed, cannot flower and prosper except in an atmosphere of secure justice and of perfect fidelity joined with reciprocal trust, mutual understanding and benevolence.

"The war has aroused everywhere discord, suspicion and hatred. If, therefore the world wishes to regain peace, it is necessary that falsehood and rancor should vanish and in their stead that sovereign truth and charity should reign.

Asks Help of God

"Above all, however, in our daily prayers, we should beseech God constantly to fulfill His promise made by the mouth of the prophet Ezekiel: "And I will give them one heart and will put a new spirit in their bowels; and I will take away the stony heart out of their flesh, that they may walk in my commandments, and keep my judgments, and do them, that they may be my people, and I may be their God."

"May the Lord God deign to create this new spirit, His spirit, in peoples, and particularly in the hearts of those to whom He has entrusted the responsibility of establishing the future peace.

"Then and only then will the reborn world avoid the return of the tremendous scourge of war and there will reign a true, stable and universal brotherhood, and that peace guaranteed by Christ even on earth to those who are willing to believe and trust in His law of love."

CATHOLIC WOMEN ASK FREE POLAND

Special to The Inquirer

Atlantic City, May 11—Establishment of a representative government in Poland, in accordance with agreements made at the Yalta Conference, was urged today by the national executive board of the Catholic Daughters of America, which represents 200,000 members throughout the United States.

Members of the board, whose meeting here replaces the organization's biennial convention, which could not be held because of Office of Defense Transportation regulations, cited the Poles' "suffering and sacrifices during the war" in urging the creation of an all-inclusive government.

The group also backed current plans for the punishment of war criminals, but held that the treatment of enemy populations should be "tempered with charity."

Other actions taken at the board meeting included opposition to Communism as "atheistic, materialistic and revolutionary;" a request to the general membership to support efforts toward cleaner radio programs, motion pictures and stage shows; opposition to the pending equal-rights-for-women amendment to the Constitution, on the basis that it would wipe out many existing State laws beneficial to women, and a plea for "closer co-operation" between labor and industry, with the establishment of a "decent minimum standard of wages."

Board members further voted to oppose any Federal plan for aid to schools which does not apply to private and parochial schools.

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PASTOR NIEMOELLER RETURNS

Release of Pastor Martin Niemoeller, after eight years' imprisonment by the Nazis, was welcome news to the civilized world. People of all faiths acclaim this soldier of Christ who refused to compromise with his conscience at Hitler's bidding.

For his defiance of the cruel Pagans, Niemoeller was immured in the notorious Dachau concentration camp.

From time to time the curtain was lifted, with reports that the spirit of the dauntless churchman continued unbroken. Along wtih Niemoeller and a number of his co-religionists were more than 3000 German Catholic priests who had stood out against Hitler's dictates. In addition it was stated that in a single year 1500 Polish priests in the same camp had succumbed to cruel treatment.

The only hope for the German people, says Pastor Niemoeller, is in the revival of their religious faith and an end to the seeking after the false gods of Nazism. Without it, material relief and rehabilitation will be of no avail.

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PUTTING IT BRIEFLY

—But we must still work our Victory-over-Japan gardens.

—Mayor LaGuardia, having gotten the air, will now take to the air.

—It has come to the point now that even Tojo thinks the Nazis are "treacherous."

—General Eisenhower, dictating the peace to German generals, spoke in their own language like a Dutch Uncle.

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POPE TO PROCLAIM FIRST U. S. SAINT

Vatican City, April 29 (A.P.) —Pope Pius indicated today that Mother Frances Xavier Cabrini would be proclaimed a saint as soon as the war is over, and thus become the first American citizen to be canonized.

Addressing 200 girls and nuns of the Mother Cabrini Sacred Heart Missionary Institute, the Pope said the audience presaged the ceremony in which "the Vicar of Christ will exalt as a saint your founder."

Praises Nun's Work

He praised the work in the Americas of the Italian-born missionary, who died in Chicago in 1917, and urged it be continued, especially now when there is "so much ignorance, inertia and lack of character" in the world.

Mother Cabrini was beatified in 1938.

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FOXHOLE 'CHURCH' ON IWO HOLDS ONLY 5 YANKS AT A TIME

Men Attend Service in Relays— First Christian Rites on Pagan Isle

With the Third Marine Division on IWO, Feb. 27 (Delayed)—A chaplain picked out a foxhole some 500 yards behind the front line.

"This will be our church," he said.

Sunday services began at 2 p.m. They were brief. Only five men could kneel down in the foxhole at a time.

Japanese shells fell in the area while they prayed bareheaded.

The chaplain, Navy Lt. John E. Hollingsworth, Birmingham, Ala., paid no heed to the enemy fire.

As one group left, another replaced it.

The Chaplain told the men that IWO probably had been a pagan land since the Japanese took it over in the 1880s.

This second Sunday of Lent, he said, doubtless marked the first Christian services ever held here.

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METHODISTS PLAN SOUTHERN BRANCH

New Group Will Combat Modernism of Church

Atlanta—A southern group of Methodists, who protested the United Methodist Church and charged it with "modernism," will meet here Tuesday to complete formal organization of the "Southern Methodist Church."

L. A. Manning, Latta, S. C., a layman, said the conference will draw laymen and ministers from Georgia, Florida, South Carolina, Tennessee, Missouri, Alabama and Mississippi.

He expected the group to adopt the name "Southern Methodist Church," as civil courts have forbidden the use of the name Methodist Episcopal Church, South.

Ve think this name identi-
us as the continuing body
he old Methodist Episcopal
rch, South," Manning said,
l distinguishes us from the
hodist Church."
e said the 5000 members of
southern group had never
raced unification of the
hodists of the nation, which
completed in Kansas City,
1939.

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GRO COLLEGES OPEN ND DRIVE

he $1,550,000 campaign of the
ited Negro College Fund will
launched at 4:30 P. M., today
en 300 civic, philanthropic,
ustrial and labor leaders
et in Radio City's Rainbow
om to open the second annual
ional appeal for the wartime
eds of thirty-two accredited
vate Negro colleges.
Thomas A. Morgan, president
the Sperry Corporation and
airman of the drive, will pre-
le. Speakers will be Winthrop
Aldrich, chairman of the
ard of the Chase National
nk and campaign treasurer;
mer Gov. J. Melville Brough-
n of Mr. Morgan's native state
North Carolina, and Dr. F. D.
tterson, president of Tuske-
e Institute and chairman of the
nd's committee of college
esidents.
Frank M. Totton, vice-presi-
nt of the Chase National Bank
d New York city chairman of
e campaign, has enlisted Dr.
yton F. Anderson, physician
d chairman of the board of
e Harlem branch of the Y.M.
A., as co-chairman of the Port
New York Authority, and C.
verett Bacon of Spencer Trask
& Co. will serve as vice-chair-
men.

In addition to Mr. Morgan and Mr. Aldrich, other national offi-
cers of the campaign include John D. Rockefeller, Jr., chair-
man of the advisory committee, and Walter Hoving, president of Lord & Taylor, chairman of the executive committee, National headquarters are at 38 East 57th Street.

Last year's initial appeal brought in more than $900,000 from 71,000 contributors and in-
cluded approximately $100,000 from Negro donors. Negro serv-
ice men overseas gave $35,000.

Gov. Dewey indorsed the drive in a letter received by Mr. Morgan today.

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FAIR EMPLOYMENT GROUP HELD 'MUST'

(*Associated Press*)

Washington, Feb. 21.—Crea-
tion of a permanent fair em-
ployment practices committee is urged by the House labor com-
mittee, which says such action is necessary to guarantee minor-
ity groups "economic freedom."

Expressing its views yester-
day in a report approving legis-
lation to establish the agency, the committee said:

"The opponents of the bill are attempting to confuse the issue by bringing up the question of social equality. We repeat, there is nothing in the bill concerned wtih anything other than eco-
nomic equality."

The FEPC, now operating un-
der the presidential order, has the assignment of preventing job discrimination because of race, color, or religion.

Representatives Fisher, Democrat, Texas, and Hoffman, Republican, Michigan, filed minority reports.

Fisher contended that under the proposed bills permanent FEPC could "designate any number of agents, any one of whom could be empowered to conduct trials against employers anywhere in the land."

Hoffman asserted that the bill's enactment would be "another step toward dictatorship."

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FOR ANTI-BIAS GROUP

The City Council has before it today a proposal by Councilman Benjamin J. Davis, Jr., Manhattan communist, that it create a permanent committee, on interracial and group unity to replace the Mayor's temporary Committee on Unity, headed by Charles Evans Hughes, Jr.

Councilman Davis gave as the purpose of the proposed committee:

"It would encourage, foster and promote tolerance and understanding between all racial, religious and national groups in the city of New York; discourage and prevent, as far as possible, discriminatory practices against members of any group, and cooperate with State and Federal agencies having like or kindred functions."

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JOB EQUALITY

Representative Norton's bill to establish a Fair Employment Practice Commission has been favorably reported by the House Labor Committee and now awaits only action by the Rule Committee to come before the House itself. A rule should no longer be denied it. Like its Senate counterpart, S 101, it is a bi-partisan measure and was the subject of extensive hearings debate during the last session of Congress. We do not believe that settlement of the issue in poses—creation of an FEPC with genuine enforcement powers—should be deferred on any such pretext as the counterproposal introduced by Senator Taft which frustrated action in the Senate. Mr. Taft's bill not only delays establishment of a permanent FEPC, long needed and far too long treated as a political shuttlecock, but also threatens to nullify it altogether.

What Mr. Taft proposes is to establish, in lieu of a genuine FEPC, a sortatory body as powerless to enforce fair employment practices as a ministerial alliance. It would be authorized merely to offer pious suggestions against discrimination and to reproach those who flouted its suggestions. But it could do absolutely nothing to help the victims of discrimination.

The theory commonly advanced in support of the Taft bill was aptly expressed by dissenting report on the House FEPC measure. "Moral and social inhibitions and inborn race prejudices," he said, "cannot be wiped out by legislation." Apart from the curious biological concept that race prejudice can be inborn, this is indisputable. Social attitudes cannot and should not be legislated. But those who seek a genuine FEPC with enforcement powers do not pro-

)se to prohibit prejudice. They ropose only to prohibit proved iscrimination in employment ractices based on race prejud-e. Laws forbidding murder ake no effort to forbid hatred mong men; but they do effec-vely curtail any homicidal ex-ression of hatred.

The clear sense of the Repub-can Party platform pledge at hicago, as Mr. Taft knows bet-er than anybody, was that equality of economic opportunity should be protected by law. This is a kind of protection which the Government of the United States can, and should, provide, and the concern of Congress should be to provide it. The abuses that the opponents fear can be avoided by wise and prudent administratinon, and continuing in this connection should be forthcoming from Congress.

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DR. J. H. LEWIS, A.M., D.D.

After a generation during which Payne Seminary has weathe many storms a new and vital personality takes the helm, in t person of that most finely chiseled education personality, Dr. Jo H. Lewis, who was trained at Morris Brown, Yale and the U versity of Chicago. He valiantly sets himself to the huge task a by no means impossible task of selling to African Methodism One Hundred Fifty Thousand Dollars Building Fund for Pay Seminary.

Yes, Church, Payne Seminary is definitely on the upgrade; s now has a modern scholastic recording system; the students a flocking to her doors as never before; a fine Faculty has been a cumulated. Bishops Ransom, Gregg, Sims, Wright, and Gree have pledged to raise the major portion of the $150,000.00 to dr dear old Payne in new and representative material garments. W just the other day Bishop Gregg had a planning conference w the intrepid Fourth District leaders to raise imperishable Pay $35,000.00!

Bishop Reverdy Cassius Ransom has already prepared to $10,000.00 on the sacred altars as an expression in the maste leadership of far-seeing John H. Lewis, Dynamic Dean.